

The Pacific, A WEEKLY RELIGIOUS AND FAMILY PAPER, was first issued in August, 1861, the Rev. J. W. Douglas being its editor and proprietor. Till 1864 it was published in behalf of the Congregational and Presbyterian Churches jointly; after that, it was published in the interest of the General Association of California, by a committee of ministers and laymen, edited by a committee of ministers, until 1879. It is now owned and published by "THE PUBLISHING COMPANY OF THE PACIFIC"—an incorporated company. The Directors for 1887 and 1888 are: S. S. Smith, John Henderson, W. M. Searby, I. P. Rankin, John Kimball, A. L. Van Blarcom, Joseph Hutchinson.

The Pacific.

First Pure, then Peaceable; without Partiality and without Hypocrisy.

WHOLE No. 1956.

SAN FRANCISCO, CAL., NOVEMBER 6, 1889.

VOL. XXXVIII. . No. 45

SIGNS FROM THE MEETINGS AT WORCESTER AND NEW YORK.

1. No careful observer of Congregationalism for the last eighteen years could attend the meetings of the National Council at Worcester without feeling that the Council has been a great power in giving the denomination self-consciousness, unity, and movement. It is already beginning to have the thews and purposes of a young giant.

2. The history of the Council shows that the principle of fellowship when nucleated and expressed in advisory deliverances is quite as effective a unifying power in a denomination as delegated authority, and much more acceptable and beneficial. The action of the National Council has secured a better cooperation in the churches than denominational authority could have done, and left a sweeter feeling.

3. The Council at Worcester betrays a growing consciousness of power in the Council itself. Not only is the denomination developing self-consciousness very rapidly on account of it, but this consciousness is more and more coming to a head in that center, and asserting itself there. The Council is beginning to feel that it is something, and that the churches are back of it, and its voice is the voice of a mighty multitude.

4. It is not far from this to a tendency—quite noticeable at Worcester—to use the Council in a quasi-authoritative way for various practical purposes. Several times measures were proposed and committees appointed in a spirit that hinted that it was only necessary to have the Council act to have it done. The traditional time-honored principle of Congregationalism, that such bodies can only advise—the advice to have only so much weight as there is weight in the reasons of it backed by the principle of fellowship; and that advice given by such a body on matters which were not before the churches when the delegates were chosen, and matters which they were not authorized to act on, can in no sense be regarded as the advice of the churches, but only of the individual delegates as so many men—this principle seemed to be forgotten by many. There unconsciously slid into their minds the feeling that the Council was authorized to represent the churches on all desirable denominational questions and needs—at least so far as advice is concerned—and that this advice was to be regarded as a very decisive thing in settling the questions at issue.

5. The spirit of Young Council had things very much in its own way at Worcester. The delegates from the local conferences in Georgia were received before those conferences had perfected their ecclesiastical fellowship with the colored churches, on the assurance that this should speedily be done. The Council advised a consolidation of the magazines on the home field; some readjustment or consolidation of the benevolent societies working in this country; and appointed a committee to confer with committees from all the national societies, working at home and abroad, to see if they could not be reorganized so as to make them representative of the churches. The real merits of the last two questions were not discussed on the conservative side, though the revolutionary character of the last was clearly stated. It was thought best to let both of these subjects go into the hands of committees for a more thorough and fundamental examination than they could receive in an open debate; and many conservative men voted for this disposition of them who believe that the proposed reorganization of the national societies by which they shall be brought under the control of the churches is impracticable, without changing our representative bodies from advisory to authoritative ones. This merely postpones the great discussion to other times and perhaps fields.

6. A similar disposition was apparent in the meetings of the American Board in New York. The persons who were critics of the Board were the great talkers. Their criticisms provoked only silence, except by way of explanation or single remarks. They had their full say, and the majority helped them to their proposed practical measures, except as to dropping Dr. Alden as Secretary. This policy was most successful, and when all the criticism had spent itself and gone out into the air, and no one showed that he was hurt, and every one desired if there was any wrong it should be righted, the two parties found that they were much nearer together than they supposed; and when President Storrs, on his re-election, said that he would not accept unless then and there both parties would agree to abide by the principles of his letter of acceptance two years before, and almost all rose up, pledging themselves to do this, all felt that a great substantial gain had been made.

7. The meetings in New York, like those in Worcester, showed that there is a growing popular demand to have a

change in the relation of the Board to the churches. How far this arises from a desire of power, which in this age is clamorous in all *outs*; how far from a natural disposition to fall in on the side of discontent and criticism, and make common cause with it on the part of outside people who have no responsibility in the management; how far from a real conviction that the interests of missions would be promoted by a change, it is impossible to say. It is probable there is a mixture of different motives. But when we call to mind that the administration of the Board, under its present constitution, has been unsurpassed by that of any other of the great English-speaking missionary societies—no other one having done better work, with less friction or greater unity and dispatch; and that the American Board, in the spirit and quality of its service, stands the peer of any of the societies for the advancement of Christ's cause in foreign lands in the world, there certainly seems reason for caution before entering on any great radical change of constitution and method of administration.

8. The meetings in New York showed the rising tide of missionary interest and fervor in our churches. Such little things as were brought forward and magnified into serious matters could not have awakened so much feeling unless in connection with a cause about which persons are profoundly interested and keenly sensitive. Strange as it may seem, a great tidal wave of missionary interest broke its crest in the Tabernacle church in New York during those memorable days. The sights may have been fairer, the sounds sweeter, the enjoyment more celestial, on some other anniversaries, but the tide has hardly ever risen higher. Especially was this true, not only as to the height of the tide, but the fairness of the sight, the sweetness of the sounds, and the celestial quality of the enjoyment, during the missionary address of Dr. Storrs, whose tact and wisdom as presiding officer did much to secure the happy results above referred to. I. E. D.

JAPANESE UNION.

In a critical notice of Rev. Dr. Ross' pamphlet on the plan of union between Congregationalists and Presbyterians in Japan, published in the *Bibliotheca Sacra* for October, in which the writer takes issue with Dr. Ross on some points, it is said: "We believe that a full discussion of the subject will lead to a result which, indeed, seems to be coming about—the production of the conviction in the minds of Japanese Christians that whatever form the united church may take they cannot wisely surrender the liberties they now possess; in fact, in the long run, it is only upon the basis of local independence that church union upon any large scale is possible."

In other words the new church must be essentially Congregational. But the Presbyterians will not consent to this, and therefore the scheme fails.

A female missionary in Japan writing to the *Christian Union* in the issue for October 10th, describing the annual meeting of the mission of the American Board lately held, says the question arose in her mind, "Why the American Board mission, of all the Christian missions in Japan, is meeting with the greatest success, and why the Japanese seem to have less suspicion of its missionaries than of any other foreigners; and why, when there is almost constant friction between the Japanese Christians and the missionaries in other societies, this mission has very few troubles of this kind to chronicle?"

And she says, "One very important part of the answer is, that from the first (our) missionaries have adopted a policy of non-interference with the affairs of the native churches, which has done much to disarm that suspicion of foreigners which is so active a force in the Japanese mind. The churches do all their own business and the missionaries have no power over them except the power that a father may have to counsel and advise his grown-up children. And this advising power, because it is only advisory, carries with its more weight and influence than if backed up by vote or other means of compulsion. The Japanese thus are enabled to retain their national self-respect and independence and lose by degrees their distrust of foreigners."

Such, then, is the exact adaptation of our advisory Congregational polity to Japan, and since it has been so successful what folly to give it up for a union that embodies a kind of outside rule so distasteful to that shrewd and jealous race.

The indications now are clear that the attempted union is abandoned. The telegraphic report also is that the Board at its late meeting decided that no change in that direction in our Japanese mission is advisable. I hope this report is true. J. C. H.

STOCKTON, Oct. 22d.

THE BOARD AT NEW YORK.

EDITORS PACIFIC: It was pleasant to see the representative of the Pacific Coast at the late meeting—as important a one as the Board ever held—and to hear excellent reports of Dr. Dwinell's words at the National Council. If you can send us but one clear-headed and right-hearted counsellor, there is no mistake in sending him. You will observe that Dr. McLean is alternate preacher next year at Minneapolis—the Board getting there two years before the National Council. This means that the able Oakland pastor will preach in 1891, when the Board meets again in some Eastern city. May he live and have strength and divine direction for the service!

You will notice that nothing was said or done as to denominational self-immolation in Japan. The annual survey of the missions did not so much as allude to it, nor did Secretary Clark's special paper on "Twenty Years in Japan," nor did Professor G. P. Fisher's report from the Japan Committee. It is said in some journals that the matter was "dropped." That is hardly the word to use in respect to a matter which, "not being 'up' in any sense, was in no case to be 'dropped.'" It was tacitly understood by everybody, I believe, that the project has died a natural death. Yet, if it were still alive, the Board might feel that it is not its province to take part in changes in Church polity any more than in changes in theology—at least, by inaugurating them. It was founded to propagate the gospel in heathen lands, not new departures in ecclesiastical government or in denominational doctrine.

You will have already gathered from the Eastern journals that nothing done at Des Moines, Springfield or Cleveland, looking to a continuance in the work of eighty years, in proclaiming abroad the faith as we hold it, was reversed, abridged, or in any way disturbed. On the question of conceding a future probation theory in the New Testament, we stand as we always have stood. The advocates of that figment carried no point in its favor. The spiritual character of the meeting was again infected and disturbed by them; this was commenced by something in the first devotional meeting, by Dr. Griffiths of Boston—hardly to be distinguished as a prayer from a philippic against the Board and its Prudential Committee; but the contention and controversial speech-making were all on that side, the majority listening silently and with exemplary patience to a rehearsal of the assaults made in former years. Only one prominent new point was made; viz., that three New England seminaries have furnished missionaries this year. The fact is patent enough and deplorable; but this does not show at all where the responsible fault is. If no defection from the faith had occurred, either in these institutions or young men attending them, would the flow of foreign missionaries from the seminaries have been checked? In like manner, to the complaint that a number of pastors in Boston and vicinity could not now be commissioned by the Board, the answer is, Whose fault is it, if not their own? If they were not destroying the faith the Board has always preached, would they be rejected? The case is not a new one. Early in this century all the churches in Boston save Old South were far gone in such a "new departure" that the Board could not have commissioned their pastors for the foreign field. The more that is made of these points, the worse, logically, for those who make them. For one thing they are to be commended—they made no open attacks this year on the loyal and steadfast Home Secretary, Dr. Alden; though, of course, they voted against him, and put up as an opposition candidate, Dr. Palmer of Bridgeport, Conn., who, being in England, could not prevent his being named, as others have done this year and before. The re-election of Mr. Dickinson to the Prudential Committee was brought about by piteous appeals for him, which led enough of the majority to vote for him to give him six more votes than were necessary to a choice. Some thought that after his disloyalty had been mentioned, he would either decline or, if elected, take pains to refrain from unfriendly action, though he is still in the movement, which sent a rejected candidate, Mr. Noyes, to Japan.

When the business statement of the Prudential Committee was reported on by Rev. Dr. Fisk of Chicago, some insinuations and innuendoes against the prosperity of the last year as represented by the committee were indulged in. But when it was moved to have a special committee to learn what these vague deductions meant, that the Board might see whether they were worthy of notice, the speakers rose and disclaimed questioning any of the facts as set forth by the Prudential Committee. The disclaimers will be seen in the *Independent* of this week. This left the committee as it was when it made its report, and the inquiry as to specific and responsible charges was deemed unnecessary.

Subsequently a committee of nine was raised to learn if the methods of the Prudential Committee in transacting business relating to candidates need change. Members of the committee had called for this, and it was ordered by a large majority vote—nearly unanimous, less than ten voting against it. When Dr. Storrs, just re-elected president, asked assent to his letter of two years ago, less than ten were in the minority against this—being extreme men and leaders of the opposition. The loyal majority of the Board always accepted his letter, and are willing to be held strictly to it, as those who refused to accept it will doubtless hold them.

The project of changing the organization, to give a share in the management of this old "voluntary society" to those who do not contribute to foreign missions, is where it was. Dr. Behrends' report of progress in inquiry disclosed an unexpected amount of indifference. Why, indeed, should those who do not give be anxious as to how others' gifts are administered, save on theological account?

GEORGE F. MAGOUN.
IOWA COLLEGE, Oct. 26, 1889.

THOUGHTS BY THE WAY.

BY REV. J. W. BRIER, JR.

For one, I am not in the least shaken, when unbelievers vent their passion against the statement that an original pair fell from a situation of singular felicity. To be sure, they must shoot venomous arrows at the "doctrine" of depravity. It is natural that they should make an elaborate display of their power to hate. Mr. Buckle denounced the theological teaching on the subject of depravity; he considered it equally dogmatic, unwarranted and degrading. Col. Ingersoll is always excited by this great and obstinate fundamental to an unusual acrimony. It runs across the field of his airy speculations, it glooms upon his vision, and darkens the iris-tinted splendors of his thoughts.

The corrupt and brilliant scoundrels, who, in France and England, sanctioned debauchery by their example—the Rosseaus and Bolingbrokes and Paines—were no less violent in opposing this doctrine, while they were giving to the world, in their own behavior, the most satisfactory proof of its verity.

Of the better sort who tilt against religion, one may believe that they have received, by inheritance, contagion and culture, something of the spirit they would destroy, or that they carefully preserve appearances; they "have stolen the liver of heaven to serve the devil in." John Foster revolted from the orthodox view of future punishment. Why? Because he found so many and mountainous accumulations of proof that our race is universally destituted. Depravity, he found, was a hereditary plague. He could not believe that Supreme Love would make no account of the inherited weakness for the miserable wretches who were certainly condemned on account of their crimes. I have nothing further with this than to remark that humanity, in every rank, situation and condition, is under the Supreme Power—a subject, in the sense of being pensioner and suppliant, or, in the higher sense of being son and heir. I cannot, for one, yield any species of homage at the footstool of mere power. Authority is to be disdained unless it is strong in justice and mild in the aspect of benevolence. Government, under whatever form, can only retain the loyalty of its subjects while providing for their utmost happiness. The solidarity of the universe—what is it but the fellowship of its interests! It is subordination to law that weaves the universal harmony; and law is not force, but reason. Now, the administration of Nature is sufficiently provident to meet the limited powers of inferior animals. They are taught, by a mysterious intervention to build their golden palaces, to form and secrete their nests, to give their young to the airy fields of flight and song, to select their food from the boundless variety of field and flood and forest. They are without forecast and apprehension. Death is not an event to be dreaded; while in case of mortal sickness or painful accident or extreme old age, it is a release. What provision has Nature made for man, if it be true that he is shut in to the limitations of his natural life? He is comparatively weak save in those faculties whose exercise must always be accompanied or followed by suffering and apprehension. He is bound to Nature in the sense of subjugation; he is sent under the yoke, and pays tribute, even to the return of the dust of which he is made. With a peculiar clearness of discernment, he concedes authority to law; and his mind partakes of the penalty by which his body is afflicted: He "shows the work of the law written in his heart," his conscience also bearing witness, and his thoughts meanwhile accusing or excusing one another. Here is the very spring and origin of conscience: "If a barbarian dishonors

the moral law, he delivers a wound to his own soul, he plants a sting in his memory, that may fester even unto death. Physical nature holds the most ignorant creature to an exact accountability; but, when the exalted being called man contemplates the excellent provisions of the moral code, and rises from thence to a survey of that wonderful system of concord whose principle is love, expressing, as it does, to his profoundest sense the eternal order and fitness, he shrinks within himself, exclaiming, "I stand adjudged for the wickedness that I am! 'O wretched man! who shall deliver me from the body of this death!'"

Macbeth attained an ecstatic height of mental suffering, from which he uttered his scorn of mere physical ailments and their medicament. He was in some need of a physician, who could—

"With some sweet oblivious antidote
Cleanseth the stuff'd bosom of that perilous stuff
Which weighs upon the heart."

His more ferocious wife beheld, walking in her sleep, the "damned spots," that would not "out," and exclaimed: "Here's the smell of blood still; all Arabia's perfumes will not sweeten this little hand."

Thus distracted, she walked into her grave. This guilty pair "bore their knife" against their own peace—made a murderous assault upon their own tranquility, which could never have been, but for "the law written on the tablets of their hearts." Meaner offenders suffer only in a lower degree—there is no difference in kind, and, whenever the law is infringed, there is no possibility of escape.

Now, will it be said that man was made up of such costly materials only to be mutilated, broken into pieces and ultimately dissolved? that he was fitted, not only to suffer with other animals, by operation of physical laws, but—

"On the torture of the mind to lie
In restless ecstasy."

Because of his discrimination and keen sense of honor and of right—of the eternal order and fitness—only that his suffering might afford the most exquisite illustration, that he might endure aimless agonies, with no purpose to improve the sufferer, or attract the attention and enlist the compassion of Superior Beneficent Power? Will it be said that man was so constituted and adjusted to his lawful environment that he could not escape the consequences of any species of transgression; and yet, that he was abandoned to his horrible fate, scorned as though he were a predestinated criminal, forjured to expiate by his terrible misfortunes, crimes too infernal for utterance, committed long before his planet was wheeled into space? Can ingenuity reconcile a state so truly horrible with any acceptable theory of supreme wisdom and power?

On the contrary, the theistic conception requires an adjustment that will enable man to do homage at the tribunal of law, and receive pardon as a suppliant; so that, with a clear purpose to do right, he may carry in his bosom the antidote for all consuming pains. The administration of Nature is full of terror for man, until it is harmonized with his constitution by the ministry of grace. His story might well awaken pity in the breast of a demon; has it no pathetic charm to move the heart of Infinite Compassion? Will it be said that Infinite Wisdom is at fault for a remedy? It can only be maintained that God, working as he will be allowed to do, by methods, defining, in the narrowest sense, his immutability, can find, in a realm of law, no opportunity to alleviate the wretchedness of his offspring. Reason revolts from the vague theory of chance. The suffering, yet still aspiring soul abhors the slovenly, cowardly subterfuge of the agnostic.

The self-conscious, self-examining powers of the mind, unite in vigorous, indignant protest against every assumption of that bloodless, compassionless, more than pagan "gospel of dirt," so dear to the atheist of our times; nor can the pure and devout spirit contemplate with a kindlier feeling the creed of the materialist, making, as it does, no more account of moral sense and suffering, aspirations of genius and "hungering and thirsting after righteousness," than of the instinct that governs the spirit of the animalcule, or, back of all that, the energy that directs the germination of the moneron and the alga.

While the Episcopal Convention was in session in New York a meeting of the committees of the Presbyterian General Assembly and of the Episcopal Convention met at the residence of Pierpont Morgan to devise ways and means for the union of the two Churches.

The friends of Rev. H. L. Hammond of Chicago will be glad to learn that he is now recovering from prolonged sickness. He was for a short time at the Club, October 20th.

TO OUR SUBSCRIBERS.

Subscription, in advance, \$2.50 (which includes postage); if not paid within three months, \$3.00. Please examine the label on your paper, which tells the day of the month of the year to which you have paid; and if in arrears, do not wait to be notified, but remit promptly by money order, registered letter, draft or express to THE PACIFIC, No. 7 Montgomery Avenue, San Francisco, P. O. Box 2348. If the paper comes irregularly, or badly printed or folded, send postal card to THE PACIFIC at once.

The Woman's Board OF THE PACIFIC.

PRESIDENT—Miss Lucy M. Fay, 901 Sutter street, San Francisco.
VICE-PRESIDENTS—Mrs. J. K. McLean, Mrs. W. C. Ford, Mrs. J. M. Parker, Mrs. W. H. Scudder, Mrs. C. S. Richards.
RECORDING SECRETARY—Mrs. S. S. Smith, 1704 Geary street, San Francisco.
HOME SECRETARIES—Mrs. J. H. Warren, 1115 Mason street, San Francisco; Mrs. I. E. Dwinell, 450 Plymouth avenue, Oakland.

OUR OCTOBER MEETING.

Providentially, this meeting occurred the day before the sailing of the *Gaelic* for Japan and China. Owing to special invitation from our President, and the gracious hospitality of the ladies of Plymouth church, seven of the missionary party about to leave our city were present: Mrs. Otis Carey returning to Okayama, Japan, after a year's rest in this country, and Miss Daniels and Miss Griswold—going out for the first time. Dr. Holbrook of China, and Miss Stone, a graduate of Mt. Holyoke Seminary from Palmyra, New York, were also expected at the meeting, but were unavoidably detained. These ladies all are under commission from the American Board.

We were glad to have with us three young ladies—Miss More, Miss Fronck, and Miss Kinney, about to sail under the auspices of the Evangelical Alliance. They are all from New York, and have spent three years together in Dr. Simpson's training-school for Christian workers. Mrs. Kinney, mother of one of the young ladies, who had accompanied her daughter as far as San Francisco, was also present and testified to her joy in thus giving "of her best" to the Master's service. "It is as though she were but going into the next room."

The address of Mrs. Carey, the "good-bye" of Miss Daniels, whom so many of us have enjoyed knowing, and the earnest, enthusiastic words of the other young speakers, were a real inspiration! If only the steamer would always sail on the first Thursday of each month!

SCHOLARSHIPS FOR HOWARD UNIVERSITY.

In his address last week before the Monday Club Rev. W. A. Sinclair stated:

"Among the important factors in the regeneration of the old South, and the bringing into being a new South, is Howard University at Washington, D. C. This institution was organized by General O. O. Howard, who was its first president, and it bears his honored name. It was met that a brave Union general, who left an arm on the battle-field of Fair Oaks in the Virginia campaign, and hurled back the assaults of the flower and chivalry of the South at Round Tree Top in the battle of Gettysburg, should be the founder of the greatest school for the negroes whom his sword helped to emancipate. But think of the faith of a man who planted a school for the negroes containing all the departments of a university when there were no negroes prepared to enter it. The negroes were just emerging from slavery, and knew nothing of schools, much less universities. But time has justified the faith and far sight of General Howard, for Howard University, since its organization, has trained in its theological department 230 ministers, law 260, medicine, dentistry and pharmacy 626, college 156, commercial 114, preparatory, 444, normal 1,647. A large per cent. of these and 187 not included have had advantages of industrial training in carpentering, iron and tin work, shoemaking, type-writing, needle-work, laundry, cooking, printing and music. The University needs a scholarship fund to push the work of educating the colored people of the South. Large gifts will not be rejected and small gifts will be heartily welcomed. To help this work is to strengthen the foundation of the republic, improve the condition of society and promote the peace and purity of the Church. The University, under the management of its present distinguished President, Rev. William W. Patton, D.D., who is as great a hero as the truth ever had, has been put in most excellent condition. And Dr. Patton, as other educators of our race, has stamped the impress of his own great character upon many youths that have come under his instruction that will bear fruit to the latest generations."

"It is a marvelous accomplishment that in less than a generation the negroes should have educated men in every avenue and calling of life; that their young men should graduate from the oldest and best colleges in this land, and win honor in classes composed of the sons of the Puritans, the Roundheads and Cavaliers; and command their respect and confidence."

Subscriptions to scholarships in Howard University will be gladly received by THE PACIFIC, 7 Montgomery Avenue, or Box 2348, and acknowledged in our columns.

[For The Pacific.]

HOME PICTURES.

When first around our cottage home
The summer's gladsome sunlight shone,
A little boy with golden hair
And fairy form played wondrous there.
His eye was bright and everywhere
Soul-speaking in its azure blue;
His step so full of dancing glees,
His baby voice sweet melody!
No matter where he wished to go,
Those tiny feet would follow slow;
No matter what we wished to do,
His little hands were busy, too.
What though no other eye than ours
Saw in our boy uncommon powers?
Enough for us our humble hearth
Seemed far the happiest home on earth.

But, oh, there came a lonely day
When first our child refused his play,
And in his cradle, silent, still
And patient lay, and very ill!
Ah! many a long and weary hour
We watched the little drooping flower.
Some prattling words he yet could speak—
"Please, papa, mamma," very weak;
Could feebly smile when drink we gave,
And, wondering, kiss, our tears to save;
His arms outstretched so pleadingly,
Or toss in pain so wearily!
But all the while so pale he grew,
And dreamy-like and then we knew
That e'er the summer's sun had gone
Our precious birdling would have flown.
Alas! the eye so strangely bright
Soon closed forever, closed in night;
For gently in the eventide
Our little Harlie slept—and died!
Father in Heaven, 'twas anguish wild
When first we knew we had no child!
The little form so cold and still,
The little grave on the church-yard hill,
The lisping tongue so silent now,
The death-damp on the fair young brow.
We call and weep, but call in vain;
No answering voice e'er comes again.
The music of our house has fled;
The loved one gone, our darling dead.
We look around, and everywhere
See garments that he used to wear.
A bonnet hanging on its nail,
And playthings in the little hall;
The high-chair where he used to sit;
The flowers he loved all blooming yet;
Small finger-marks upon the glass;
Black kitten mewing in the grass;
Mewing, for, kitten though he be,
He misses one he longs to see.
Mourn on, poor puss, for nevermore
He'll bound around our cottage door!
Oh, this is sorrow such as those
Can only know who feel such woes.
Blest Jesus, come! Oh, come and heal
The sorrows which our sad hearts feel!
Make me to know and think and see
That thou art "all in all" to me!
And do not "break the bruised reed,"
But help, Oh, help, in this our need!
Oh, roll these midnight clouds away,
And let me see one gleam of day!
Make me to feel he was not mine—
That thou but took what e'er was thine;
Took him from this sad world of care,
A robe and golden crown to wear.
And when this darksome life is o'er
We too may go, and part no more;
And through thy blood, so strangely giv'n,
We'll meet our beauteous boy in Heaven.
H. L. W.

MARCUS WHITMAN, M. D.—XLIII.

THE MASSACRE (2.)

Just before the sad event occurred, Francis Sager had shot the ox. Messrs. Kimball, Canfield and Hoffman were dressing it; Mr. Sanders was in the school, having just called it in for the afternoon; Mr. Marsh was grinding at the mill; Mr. Gillan was at his tailor's bench in a large adobe building near the Doctor's; Mr. Hall was laying a floor in a room adjoining the Doctor's sitting-room; Mr. Sales was lying sick in the family of Mr. Canfield, who were living in the blacksmith shop; Mr. Bewley was lying sick in the Doctor's house; John Sager was in the kitchen partly recovered from the measles; Mr. Osborn and family were in the Indian room, next the Doctor's sitting-room; Mr. Rodgers was in the garden, and Dr. Whitman and wife were in the dining-room with their three sick children.

About two o'clock an Indian came to a side door and asked for the Doctor. He arose and went out of the room, but soon returned and sat down on the settee.

Ti-lau-kait, the war-chief, began to talk with the Doctor to keep his attention, while Tam-a-had, the murderer, who, it is said, had told the Catholic Bishop that he would give him the Doctor's station, came behind him and drawing a pipe tomahawk from under his blanket struck the Doctor on the back of his head. The first blow stunned him and his head fell on his breast, the second blow following instantly on the top of his head, brought him to the floor senseless, but not lifeless. Tam-a-had then said: "I have killed my father."

The signal having now been given, probably by Joe Lewis, the terrible work began at all points. John Sager immediately drew a pistol and was about to shoot, when he was caught by the Indians, thrown to the floor, shot, and backed with knives in a terrible manner. In this struggle two Indians were wounded, one in the hand, the other in the foot, by each other—the only Indian blood said by some to have been shed during the massacre, though Mrs. Pringle says that Mr. Hoffman split the foot of one Indian.

As soon as the tumult began, Mrs. Whitman began in agony to cry out, "Oh, the Indians! the Indians! that Joe Lewis has done it all!" Other women came running in, for the massacre was going on without as well as within. Outside the shrieks of the women, the yells of the Indians, the roar of musketry, the noise of furious riding, of war clubs, groans and every frightful combination, such as only can be at such a carnival of blood, were heard.

With some help Mrs. Whitman drew her husband to the sofa, and laid him on it, doing all that could be done to revive him, but to no purpose, for to every question he only answered a whispered "no," probably not conscious of what he said.

The struggle came nearer and nearer, when two men were killed beneath her window. Starting up to see this, Mrs.

Whitman saw Joe Lewis, and said: "Is it you, Joe, who are doing this?" This gave a good opportunity, and a young Indian, who had received many acts of kindness from her, shot her in the breast. She immediately fell without a groan, but soon recovered enough to stagger towards the sofa where the Doctor lay, and where she knelt in prayer, praying for her adopted ones, the Sager children, now a second time to be left orphans, saying, "Lord, save these little ones!" and for her father and mother in the States, that they might be sustained in the terrible shock, saying, "This will kill my poor mother." The only expression of personal regret which she was heard to utter was sorrow that her father and mother should live to know that she had died in such a way. She had previously ordered the doors fastened and the sick children removed up-stairs. Others had also gone up, and she was now assisted to the same place, where were Mr. Kimball, Mr. Rodgers, Mrs. Hayes, two girls and three sick children. She had scarcely reached the place when the windows and doors were broken in below, and with whoops and yells the savages rushed into the room. Among them was Ti-lau-kait, a favorite with the mission, and there on probation to be received into the church. He deliberately chopped the face of the Doctor to pieces, who was still breathing.

The school-children were now brought into the house, and Joe Lewis talked of shooting them. Guns were pointed at them, but after being tormented in this manner for a time they were taken out. In the meantime some Indians attempted to go up stairs, but seeing the end of an old gun they stopped. There was a long talk between Tam-suk-y, Mr. Rodgers and Mrs. Whitman. He tried to induce them to come down, while they tried to get him to go up. He said he was afraid there were Americans there concealed who might kill him, but said that if Mrs. Whitman and all the others would go down they would not be harmed, but that they would be taken over to the other house where the other families were collected in safety, and that it would be better for them to do so as the young men would burn the house at night. As other Indians began to talk loudly of burning the house, there seemed to be no other way to do but to go down and trust to the promises of the Indians. When the Indians first came to the stairs the women collected around Mrs. Whitman, who lay bleeding, saying, "The Indians are coming; we are to die, but we are not prepared; what shall we do?" She, dying, replied, "Go to Jesus and ask him, and he will save you."

As Mrs. Whitman came down stairs, leaning on the arm of Mr. Rodgers, his other having been shot and broken at the first attack before he entered the house, she saw the face of her husband so shockingly mutilated that she fell fainting on the sofa, about as the Doctor gave his dying gasp. As this sofa on which she lay was being taken out the kitchen door by Mrs. Hayes and Mr. Rodgers, the latter saw the treachery which they feared and which had made them so unwilling to come down stairs, as the guns were raised, and had only time to drop the sofa and say, "O, my God, have mercy!" when a shower of balls came, some of which hit him, and he fell, though not lifeless. Some of the balls also pierced Mrs. Whitman. Mr. Rodgers lingered some time, the last words he was heard to say being, "Lord Jesus, come quickly!" and these he frequently repeated, till his voice failed. The body of Mrs. Whitman was thrown from the sofa into the mud, where she breathed her last, a little while before Mr. Rodgers died.

It was now growing dark, and those who were still dying were treated with great indignity, after which the Indians retired to their lodges. The others who were killed on this day were Messrs. Hoffman, Sanders, Gillan, Marsh, John Sager and Francis Sager. Helen M. Meek died a few days afterwards from neglect. Mr. Canfield, though wounded, escaped to the brush, where he hid himself till night, when he fled to Lapwai, where he arrived the next Saturday afternoon, carrying the first news of the massacre to Mrs. Spalding. Mr. Hall, though wounded, ran to the bushes, carrying with him a gun which he had wrenched from an Indian. He escaped and went to Fort Walla Walla, where he arrived the next morning. He was, it is said, refused admission to the Fort and put across the river by McBean, then in charge, and never heard of afterwards, perishing either from hunger or the Indians, no one knows, though from the little that has been learned, probably by the latter. Some have surmised that he was killed at the fort, as Mrs. S. C. Pringle says that his pants were found in a back alley of the fort.

Mr. Osborn, as soon as the murders began, raised a board in the floor, put his family beneath, went under himself, and lay there till night, hearing much that occurred. When the Indians retired he took his family and started for Fort Walla Walla. Mrs. Osborn, having been recently confined, was able to go only two miles, when they hid themselves. The next night they went three miles, when her strength gave way. Knowing that at this rate they must perish with hunger and exposure before they could reach the fort, Mr. Osborn took one child and went to the fort, hiding the rest of the family in the bushes. He reached the fort on Thursday, where he was received very coldly by Mr. McBean, but at last obtained an Indian guide and returned, and after great difficulty found his family and they were saved.

Mr. Kimball, who, wounded, had remained hid in the house until he could endure his sufferings no longer, went the next day for water and was immediately shot and killed. Mr. James Young, who was coming from the saw mill with a team, was met by the Indians on Tuesday a short distance from the mission and killed. Messrs. Sales and Bewley, who were sick, were not immediately killed, but Indians were sent to Umatilla where the Catholic bishop and some Indians lived, and when they came back these men were killed, thus making fourteen victims in all. The rest, with the exception of the few who escaped, were held as captives, forty-six in number.

A day or two after the massacre the bodies of those who had been killed at the mission were sewed up in sheets and buried in a common grave in the mission burying-ground, a few hundred yards in front of the houses at the foot of a hill. The grave, however, was very shallow, and the coyotes dug them up. When the volunteers reached the place the next year they found parts of the bodies still scattered around. They then dug one large grave, placed all the remains in it that could be found, placed wagon beds over them and gave them a good burial. They lay nearest to the grave where Doctor and Mrs. Whitman's only child, Alice C., had been buried.

On Saturday a new horror was added to the scene. Three of the young women were dragged away by the Indians as their wives to a torture worse than death; one of them, Miss Bewley, being taken to the Umatilla to the Lodge of the Five Crows, where Vicar-General Brouillet and Bishop Blanchet were then living. Her entreaties to them at that time to save her from outrages are very affecting. M. ELLIS.

HAWAII'S LAW AND DR. DWINELL'S LETTER.

As a careful reader of your paper, nothing from Honolulu escapes notice. Referring to Dr. Dwinell's letter of August 7th, I notice one important omission concerning the Supreme Court. In the celebrated case of Thomas W. Everett vs. R. Hoapili Baker, under date of Honolulu, February 6, 1888, the Court says, four out of five judges concurring: "The judgment of the Court is that the act entitled an act to provide for the discharge of certain duties heretofore performed by the governors of the different islands has not become a law, having been disapproved of by the King in the manner provided for by the Constitution." And that decision further says, "This Court sits not as a legislative body to make or amend the constitution, but to discharge the judicial duty cast upon it by the law of interpreting the Constitution." Just what that decision meant may be gathered from the second paragraph of the leading editorial of the *Hawaiian Gazette* of February 14, 1888, page 4, second column; viz., "While there is some dissatisfaction over the discussion of the Supreme Court upholding the King's absolute veto power, yet, until constitutional measures can be brought into play for overcoming this source of obstruction to free legislation, adverse opinion will expend itself upon the decision in a legitimate way."

Now I have such respect for the members of that Court, personally, that I will not venture to attempt to reconcile that decision with the opinion of five judges, none dissenting, given August 5, 1889, which says "there can be no dual government. There can be no authority without responsibility. The King is without responsibility. The Constitution confers the responsibility upon the Cabinet; they therefore have the authority." Remembering that the personnel of the "Court" is identical in both cases and the issue the same, the ordinary lay mind bows before it with a deference differing only in degree from that with which it accepts the doctrine of "Divine sovereignty and free moral agency," without pretending to understand or explain it to the satisfaction of inquiring minds. An infidel friend suggests that the introduction of a bill in the last Hawaiian Legislature, which was not pressed, looking towards a re-organization of the Judiciary, might have given new light, but we reject that hypothesis as utterly unworthy of consideration.

I do not for a moment believe that Dr. Dwinell intended to give a one-sided view of matters in Honolulu, but from old visitors have been inclined to take a very superficial view of matters there, morally, politically, socially and ecclesiastically, and such views are not rarely unreliable. HAWAII.

THE SOURCE OF POWER.

From whom does the minister of the gospel receive his authority to baptize, from Christ or from the Church?

The ultimate source of authority is, of course, the Lord Jesus Christ. But He has been pleased to set forth in the New Testament certain qualifications for the ministry, of which somebody must judge. The judges must be either the churches or some one to whom the church commits judgment. Otherwise it must be allowed every man who aspires to the ministry to judge his own fitness. The commission to baptize is inseparable from the commission to preach the gospel. Authority to preach involves authority to baptize. Whether baptism by any others is allowable does not appear to be concluded by any testimony or Scripture. In the absence of a negative precept we should judge it allowable.—*Watchman*.

He who really fights sin always strikes his own faults first.

A HOME IN THE HEART FOR CHRIST.

BY REV. T. L. CUYLER, D.D.

If Jesus actually lives with you, other people will be sure to discover the fact. When he went into the border of Tyre and Sidon, He "could not be hid." If you travel through a certain district in Southern France in lavender time, you are sure to know that it is a lavender country by the sweet fragrance of the air. Christ is always self-revealing. No genuine Christian will ever desire to conceal him; he could not, even if he would. Many absurd things have been written about "secret hopes," etc.; but, my friends, if nobody in this world, not even your most intimate friend, suspects that you are a Christian, I do not believe that you are one. If there is any fire in a stove, a touch will show it. Here, then, is an infallible test. Do I feel and recognize that Christ is in my heart, controlling my conduct, quickening my conscience and helping me every day to resist evil and do right? Then he is there; but if no such internal evidence exist, then Christ has never been there, or has gone away.

For the question whether the Master will always stay with us depends largely upon ourselves. Self-will and pride will drive him out, for he promises to dwell only with them who are of an humble and contrite spirit. Neglect may provoke him to depart, and so may a persistent disobedience to his commandments. Dr. Maclaren beautifully remarks that "the sweet song-birds and honey-bees are said always to desert a neighborhood before a pestilence breaks out in it." So the inevitably holy Saviour will not dwell with evil, and we may so poison the heart atmosphere with indulged sin that he will not stay in it. Free agency does not cease after conversion; if Christ enter our hearts through faith, he must be kept there by faith. Oh, what wondrous condescension, that the Lord of glory will consent to occupy such a hut as my poor heart; yet he is kindly saying to me: "Give me room in this, thy heart, and I will give thee a place in my heaven."

A practical thought not to be lost sight of is that if Jesus dwells in our hearts we should be carrying him with us. "Let your light so shine before men" that they may recognize that Jesus is within you. Show your Christ-like kindness to people while they are living, and do not take it out in heaping flowers upon their coffins. I have sometimes thought when I looked at such posh mous cispays, that if these poor, silent lips could speak, they would wish that a few more flowers of love had sweetened their hard, weary lives! Carry Christ with you to your unconverted friends. If you win their respect for you and get a hold on them you can talk to them about their souls; tell them what Christ has done for you, and, as it were, add your knock to his knock at their heart's door. Reverently be it said, the Christ in you will appeal to them through you. Just here lies the only real power which any Christian has with the sinning and suffering around him. As for such of my readers as have never had this glorious Son of God living in their hearts, it is because they do not want him there. He will be in the way of your favorite sins. Beware, my friends! Christ gives last knocks; and if you bolt him out of your heart, he will shut you out of his heaven.—*The Watchman*.

Many a waiting hour was needful to enrich the harp of David, and many a waiting hour in the wilderness will gather for us a psalm of "thanksgiving, and the voice of melody," to cheer the hearts of fainting ones here below, and to make glad our Father's house on high. What was the preparation of the son of Jesse for the songs like unto which none have ever sounded on this earth? The outrage of the wicked, which brought forth cries for God's help. Then the faint hope in God's goodness blossomed into a song of rejoicing for His mighty deliverance and manifold mercies. Every sorrow was another string to his harp; every deliverance another theme for praise. One thrill of anguish spared, one blessing unmarked or unprized, one difficulty or danger evaded, how great would have been our loss in that thrilling Psalmody in which God's people to-day find the expression of their grief or praise! To wait for God, and to suffer His will, is to know Him in the fellowship of His sufferings, and to be conformed to the likeness of His Son. So now, if the vessel is to be enlarged for spiritual understanding, be not affrighted at the wider sphere of suffering that awaits you. The divine capacity of sympathy will have a more extended sphere; for the breathing of the Holy Ghost in the new creation never made a stoic, but left the heart's affection tender and true.—*Anna Shipton*.

Did you ever feel the joy of winning a soul for Christ? If so, you will need no better argument for attempting to spread the knowledge of His name to every creature. I tell you there is no joy out of heaven which excels it—the grasp of the hand of one who says: "By your means I was turned from darkness to light."—*C. H. Spurgeon*.

Write six ciphers in a line and they amount to nothing. Put the figure one before them, and they amount to a million. All human talents and possessions are but ciphers until you put the name of Jesus at the head of them. Then they make their owner a millionaire for heaven.

Truth is as impossible to be soiled by any outward touch as the sunbeam.—*Milton*.

You can certainly
Stop Coughing
With 10 parts molasses or honey to one part of
PERRY DAVIS' Pain Killer.
Take 1/2 teaspoonful often.
TRY IT.
PAIN KILLER also Cures
Sore Throat, Diphtheria,
Rheumatism, Neuralgia

CATARH
HAY FEVER
CATARRH
DEAFNESS
A NEW TREATMENT.
Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result of this discovery is that a simple remedy has been discovered which permanently cures the most aggravated cases of these distressing diseases by a few simple applications made (two weeks apart) by the patient at home. A pamphlet explaining this new treatment is sent free by A. H. DIXON & SON, 205 West King Street, Toronto, Canada.

TUBBS Cordage Company
(Founded in 1856. Incorporated April, 1889.)
MANUFACTURERS OF ALL SIZES OF
MANILA AND SISAL ROPE,
BINDER TWINE, DRILLING
CABLES, WHALE LINE.

Directors—A. L. Tubbs, President; Hiram Tubbs, Vice-President; Alfred S. Tubbs, Treasurer; Austin C. Tubbs; Herman A. Tubbs. Chas. W. Kellogg, Secretary.
Nos. 611 and 613 Front Street, SAN FRANCISCO.

GRATEFUL—COMFORTING.
EPPS'S COCOA,
BREAKFAST.
"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which will save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Dr. J. C. Carter*. Made simply with boiling water or milk. Sold only in half-pint tins, by grocers, labeled thus: **JAMES EPPS & CO.,** Homeopathic Chemists, London, England.

Palace Warm Salt Water Baths
FILBERT STREET, NEAR POWELL AND MONTGOMERY AVE.
Large swimming tank; tub baths; forty porcelain tubs. Water pumped from the bay only at high tide, and changed daily. Everything new, clean and well ordered. Baths 25 cents.

CHAUTAQUA BOOKS.
1889-90.

1. OUTLINE HISTORY OF ROME. James R. Joy \$0 70
2. PREPARATORY AND COLLEGE LATIN COURSE (in English). W. C. Wilkinson 1 30
3. POLITICAL ECONOMY. Richard T. Ely 1 00
4. CHAUTAQUA COURSE IN PHYSICS. J. Dorman Steele 1 00
5. HOW TO JUDGE A PICTURE. J. C. Van Dyke 60
6. THE BIBLE IN THE NINETEENTH CENTURY. L. T. Townsend 40

The six books will be sent, postpaid, for \$5.00.
THE CHAUTAQUA (12 months), enlarged 2 00
A discount of ten per cent. will be allowed on five sets at ONE TIME.

AMERICAN TRACT SOCIETY,
735 Market Street, - San Francisco.

CONGREGATIONAL LESSON HELPS
Pilgrim Quarterlies, Pilgrim Teacher,
And all the issues of the Society in stock at the
DEPOSITORY.
735 MARKET ST., - SAN FRANCISCO, CAL.
Sabbath-school supplies of all kinds a specialty.

Field Seminary!

School for Girls and Young Ladies.

1825 TELEGRAPH AVE., OAKLAND, CAL.

THIS School gives thorough instruction in all the special students. Prepare for the University of California, and for Vassar, Wellesley, Smith and other colleges. The nine month term begins July 31, 1889. Address, Mrs. R. G. Knox, Proprietor; or Mrs. M. B. Hyde, Principal.

MILLS COLLEGE

THE NEXT TERM WILL BEGIN

Aug. 8, 1889.

THE COLLEGE COURSE corresponds very nearly to that of Wellesley College, Mass. The Seminary course of study remains unchanged.

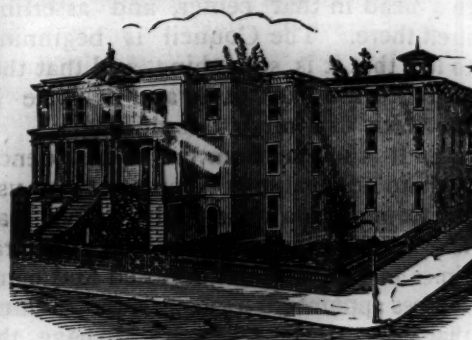
For circulars or information apply to
Rev. C. G. Stratton, D.D.
or Mrs. C. T. Mills,
MILLS COLLEGE P. O.,
ALAMEDA CO., CAL.

THE PACIFIC Theological Seminary

REV. J. A. BENTON, D.D., } Professors,
REV. F. MOORE, D.D., }
REV. I. E. DWINELL, D.D., }

Letters and communications may be sent to Prof. J. A. Benton or Prof. F. Moore, Oakland, Cal.
The usual facilities are granted with but a small charge.

IRVING INSTITUTE

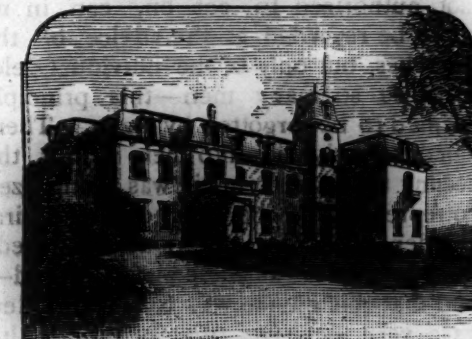


A Select School for Young Ladies.

Twelfth Year. Fifteen professors and teachers. For catalogue or information address the Principal, Rev. EDWARD B. CHURCH, A. M. 1036 Valencia St., San Francisco, Cal.

Hopkins Academy

OAKLAND, CAL.



Nineteenth Year Will Begin Aug. 6, 1889.

IMPORTANT IMPROVEMENTS HAVE been made in the buildings, and the Academy has been refurnished throughout. The home influences of the school are of the best, and its location and surroundings are unsurpassed. An entirely new corps of instructors. For further particulars, address
W. W. ANDERSON, A. M.,
PRINCIPAL.

S. FOSTER & CO., WHOLESALE GROCERS.

Agents for Diamond Creamery Butter, in Hermetically Sealed Tins, for Warm Climates.

26 & 28 California Street,
SAN FRANCISCO

OUR READERS

Should send for a copy of the HOME CIRCLE, issued by SMITH'S CASH STORE, 418 Front Street, San Francisco. It contains the selling price of nearly two thousand useful articles. Sent free to any address, on application.

Home Circle.

WHEN LOVE IS AT ITS BEST.

BY MAY RILEY SMITH.

As tired children go to candle-light,
The glow in their young eyes quenched with
the sun,
Almost too languid, now that play is done,
To seek their father's knee, and say "good-
night."

So to our greater Father out of sight,
When the brief gamut of the day is run,
Defeated, and petty triumphs won,
We kneel, and listlessly His care invite.

Then with no sense of gain, no tender thrill,
As when we leave the presence of a friend,
No lingering content our souls to steep,
But, reckoning our gains and losses still,
We turn the leaf upon the dull day's end,
And, careless, drift out to the sea of sleep.

Not such is prayer when love is at its best.
And if our lagging soul do not outsoar
The words we utter, though our chamber
floor
Be hollowed by our knees, 'twere vainly
pressed.

Nay, be each prayer with our soul's seal im-
pressed,
And let us send no courier to heaven's door
To speak our thanks, and further gifts im-
plore,
In any sort of mask or livery dressed.

Rather, as friends sit sometimes hand in
hand,
Nor mar with words the sweet speech of
their eyes;

So in soft silence let us offer bow,
Nor try with words to make God understand.
Longing is prayer; upon its wings we rise
To where the breath of heaven beats upon
our brow!

PAYING AN OLD DEBT.

A TRUE NARRATIVE WITH A MORAL.

A merchant very extensively engaged
in commerce, in one of our Atlantic
cities, died intestate, February 18, 18—,
at the age of seventy-five. After his
death, among his papers, a package of
very considerable size was found, care-
fully tied up and labeled as follows:

"Notes, due-bills and accounts against
persons down along the shore. Some of
these may be got by suit or severe dun-
ning. But the people are poor; most of
them have had fisherman's luck. My
children will do what they think best.
Perhaps they will think with me, that it
is best to burn this package entire."

About a month after he died the sons
met together, when the elder brother,
the administrator, produced this pack-
age, read the subscription, and asked
what course should be taken in regard to
it. Another brother a few years younger
than the eldest, a man of strong, im-
pulsive temperament, unable at the moment
to express his feelings in words, while he
brushed the tears from his eyes with one
hand, by a spasmodic jerk of the other
towards the fire place, indicated his wish
to have the package put into the flames.
It was suggested by one of the other
brothers that it might be well first to
make a list of the debtor's names, and of
the dates and amounts, that they
might be enabled, as the intended dis-
charge was for all, to inform such as
might offer payment that their debts were
forgiven.

On the following day they again as-
sembled, the list had been prepared, and
all the notes, due-bills, and accounts, the
amount of which, including the interest,
amounted to thirty thousand dollars were
committed to the flames.

It was about four months after our
father's death, continued my informant,
in the month of June, that I was sitting
in my eldest brother's counting-room,
waiting for an opportunity to speak with
him, when there came in a hard-favored,
little old man who looked as if time and
rough weather had been to windward of
him for seventy years. My brother re-
plied that he was administrator, as our
father died intestate.

"Well," said the stranger, "I've come
up from the Cape to pay a debt I owed
the old gentleman."

My brother requested him to take a
seat, being at that moment engaged with
other persons at the desk. The old man
sat down, and putting on his glasses,
drew out a very ancient leather pocket-
book, and began to count over his
money. When he had finished as he sat
waiting his turn, slowly twirling his
thumbs, with his old, gray, meditative
eyes on the floor, he sighed, and I knew
the money, as the phrase runs, came
hard; and I secretly wished the old man's
name might be found upon the forgiven
list.

My brother was soon at leisure, and
asked him the ordinary questions—his
name, residence, etc. The original debt
was four hundred and forty dollars; it
had stood a long time, and with the in-
terest amounted to between seven and
eight hundred dollars. My brother went
to the desk and after examining the
forgiven list attentively, a sudden smile
lighted up his countenance, and told me
the truth at a glance. The old man's
name was there! My brother quietly took
a chair by his side, and a conversation took
place between them which I shall never
forget.

"Your note is outlawed," said he; "it
was dated twelve years ago, payable in
two years; there is no witness, and no
interest has ever been paid; you are not
bound to pay this note; we can never re-
cover the amount."

"Sir," said the old man, "I wish to
pay it. It is the only heavy debt I have
in the world. It may be outlawed here,
but I have no child, and my wife and I
hope we have made our peace with God
as we wish to do with man. I should
like to pay it."

And he laid his bank notes before my
brother, requesting him to count them
over.

"I cannot take this money," said my

brother. The old man became alarmed.
"I have cast simple interest for twelve
years and a little over," said he. "I will
pay you compound interest if you re-
quire it. The debt ought to have been
paid long ago, but your father was very
indulgent; he knew I had been unlucky
and told me not to worry about it."

My brother then set the whole matter
plainly before him, and, taking the bank
bills, returned them to the old man's
pocket-book, telling him that although
our father had left no formal will he had
recommended to destroy certain notes,
due-bills and other evidences of debt,
and release those who might be legally
bound to pay them.

For a moment the worthy old man
appeared to be stupefied. After he had
collected himself, and wiped a few tears
from his eyes, he said:

"From the time I heard of your
father's death I have raked and scraped
and pinched and spared, to get money
for the payment of this debt. About
ten days ago I had made up the sum
within twenty dollars. My wife knew
how much the payment of this debt lay
on my spirits, and advised me to sell a
cow to make up the difference, and get
the burden off my mind. I did so, and
now what will my wife say? I must go
back to the Cape, and tell her this good
news. She'll probably repeat the very
words she used when she put her hands
on my shoulders, as we parted—'I have
never seen the righteous forsaken, nor
his seed begging their bread.'"

Giving each of us a hearty shake of
the hand, and a blessing upon our old
father's memory, he went on his way re-
joicing.

After a short silence, taking his pen-
cil, and making a cast, my brother said:
"There, your part of the money would be
so much. Conceive a plan to convey
to me your share of the pleasure derived
from this operation; the money is at
your service."

Such is a simple tale, which I have
told as it was told to me. To add the
evident moral would be an insult to the
reader.—*Anon.*

SLEEP SLIPPERS.

Simple as is the pattern, it has been
carefully planned; and will be found to
make a neatly fitting and comfortable
shoe. A skein of Germantown wool,
either in white or some delicate or bright
color, and a little white Shetland wool
or knitting silk for the ankle edge, are
the materials required.

With a bone crochet-needle make a
chain of 8 stitches. Work, in short
crochet, all around this chain, making 2
stitches in the 4th chain, so that there
are 15 in the row. Work 5 rows around
this little oval, widening at each end and
at the middle—where the first widening
was made. After these rows, widen only
at the middle until 20 or 22 rows are
completed. Now work back and forth,
omitting 11 stitches—5 on each side of
the middle stitch. These sixteen rows
are crocheted alternately on the back
and the front loops of the work, so that
the stitch may resemble the rest of the
shoe.

Crochet together at the heel; and be-
gin the ankle. This is quite plain, 6
rows in short crochet, missing a stitch
at the corners where the 11 stitches were
left. This narrowing shapes a slender
ankle.

Then work one row of double crochet
for a cord or ribbon to run in. This
row is not narrowed, neither are the two
plain rows of short crochet which fol-
low it.

Now with the Shetland wool or the
silk make a row of scallops thus: 1
short crochet, miss 1, 5 double crochet,
miss 1, 1 short crochet. Repeat.

If silk is used, be careful to fasten it
strongly and leave an inch of the silk
run in at the wrong side of the work.
A crocheted cord, or, still prettier, a
narrow white ribbon run in around the
ankle and tied in dainty bows, finishing
the pretty gift which may be accompa-
nied with the most graceful expression of
your good wishes for a "good night and
happy dreams."—*E. Cavazza, in
October Wide Awake.*

A PAIR OF ORIOLES.

Not all the time of the beautiful orio-
les was passed in contentions; once
having placed themselves on what they
considered their proper footing in the
family, they had leisure for other things.
No more entertaining birds ever lived in
the room; full of intelligent curiosity as
they were, and industriously studying out
the idiosyncrasies of human surround-
ings in ways peculiarly their own, they
pried into and under everything,—opened
the match-safe and threw out the con-
tents, tore the paper off the wall in great
patches, pecked the backs of books, and
probed every hole and crack with their
sharp beaks. They ate very daintily,
and were exceedingly fond of dried cur-
rants. For this little treat the male soon
learned to tease, alighting on the desk,
looking wistfully at the little china box
whence he knew they came, wiping his
bill, and, in language plain enough to a
bird-student, asking for some. He even
went so far, when I did not at once take
the hint, as to address me in low, coax-
ing talk of very sweet and varied tones.
Still I was deaf, and he came within two
feet of me, uttering the half-singing talk,
and later, bursting into song as his su-
preme effort at pleasing, or propitiating
the dispenser of dainties. I need not
say that he had his fill after that.—*Oliver
Thorne Miller in Atlantic.*

That which is striking and beautiful is
not always good, but that which is good
is always beautiful.

ENGLISH PROVERBS.

Hear twice before you speak once.
He dances well to whom fortune
pipes.
He doubles his gift who gives in time.
He fights with his own shadow.
He giveth twice that giveth in a trice.
He has a bee in his bonnet.
He has bought his noble for nine
pence.

He has had a bite upon his bridle.
He is a wise man who speaks little.
He is proper who hath proper condi-
tions.

He knows not a B from a bull's foot.
He knows not a hawk from a hand-
saw.

He lacks most that longs most.
Help the lame dog over the stile.
He liveth long and liveth well.
He'll find some hole to creep out at.

He loseth nothing for the taking.
He loseth his thanks who promiseth
and delayeth.

He loses nothing who keeps God for
his friend.
He loves roast beef well that licks the
spit.

He may well be contented who needs
neither borrow nor flatter.
He must needs run whom the devil
drives.

He must stoop low that hath a low
door.
He plays well that wins.

He's a Jack in office.
He's gone upon a sleeveless errand.
He that always complains is never pit-
ied.

He that bows in the dust fills his
eyes.
He that falls in an evil cause falls in
the devil's frying-pan.

He that goes a-borrowing goes a sor-
rowing.
He that has no shame has no con-
science.

He that hath no silver in his purse
should have silver on his tongue.
He that hath a good harvest may be
content with some thistles.

He that is angry is seldom at ease.
He that is warm thinks all are so.
He that lendeth loses double (loses
both his money and his friend).

He that licks honey from thorns pays
too dear for it.
He that lies down with dogs must ex-
pect to rise with fleas.

He that lives not well one year sor-
rows for it seven.
He that liveth wickedly can hardly
die honestly.

He that runs fast must not run long.
He that runs in the night stumbles.
He that reckons without his host must
reckon again.—*Rehoboth Herald.*

ELEPHANTS PILING TIMBER.

A Philadelphian, traveling around the
world, found nothing to interest him
more than the celebrated trained ele-
phants of India, which he saw at Mou-
mem, a seaport town on the Bay of Bengal.
In writing to a friend he thus describes
their wonderful intelligence:

"Here you see the trained elephants
at work, piling up teak timber in the
numerous timber-yards that line the
river. Their knowledge and intelligence
are simply wonderful. They are guided
by a native called a mahout, who is perched
on the neck, and who gives all the
necessary orders, assisted by his heel and
an iron sharp-pointed goad very much
like a small pickaxe.

"The elephants thoroughly understand
what is required of them. Think of
their piling up square timber to the
height of forty feet, every stick of which
is in line and in its proper place, each
piece weighing from two to three tons.

They carry the timber on their tusks,
holding it in place by their trunks, to
the place of piling. When the pile is
too high for them to build up comfort-
ably, they build a staging for themselves
out of the same material, and do not
hesitate to mount it with their load.

"Mr. Findlay, owner of one of the
largest yards, had his force of elephants
put through their various forms of work
for our benefit, such as piling up the
logs and tumbling them down, as well as
drawing by chain harness and pushing
with their trunks and tusks from three to
five of these logs, end to end, tandem
fashion. When drawing the logs, the
elephants, at the word of command, un-
hitch the chain or hook, but cannot be
made to couple it.

"When pulling down the timber he
had just put in place, I thought one of
them cast a suspicious eye in our direc-
tion, as much as to say, 'You people are
at the bottom of this.'"

"They are at times very troublesome
and dangerous, and great care is taken
to keep strangers at a respectful distance.
They are immense in size, and cost from
1,800 to 2,500 silver rupees each; that is
to say, from \$900 to \$1,250 each.

When the bell rings for dinner or
quitting time they quit at once what they
are at, and cannot be induced to go on,
but bolt immediately to their quarters for
their meal.

"Woe to the feeder should any of
them be cut short in their food. They
never forget it, and revenge themselves
at the first opportunity.

"They bathe in the river every even-
ing, and know as well as man when Sun-
day comes. On that day they make for
the mud-pits, and, like pigs, wallow there
all day."—*Selected.*

A Kansas minister says: "I have been
a far more useful man since the Lord re-
vealed to me that I was never to be a
great man."—*Atchinson (Kan.) Cham-
pion.*

Small courtesies sweeten life; the
greater ennoble it.

Household.

Keep your bread pans and pie dishes
free from ill flavor by always washing
them in hot water after using.

JUMBLES—One cup of sugar, one-half
cup butter, two eggs, one cup sour milk,
one-half teaspoonful of soda, one table-
spoonful of caraway seeds, flour enough
to roll; form into small round cakes,
and bake a light brown.

BEEF SOUP—Boil one small beef bone
in three quarts of water. When it has
boiled three hours add two onions, two
turnips, four potatoes chopped fine, two
tablespoonfuls each of barley and rice;
season with salt and pepper. Boil one
hour longer.

LEMON CHEESE CAKE—One pound
of sugar, one half-pound of butter, juice
of three lemons, grated rinds of two,
yolks of six eggs, whites of four; beat
thoroughly, put in a jar and place in a
pan of water, boil till thick, turn into a
mould, serve cold.

DOUGHNUTS—Cream a cup of sugar
and three spoonfuls of butter, add two
eggs thoroughly beaten, a cup of sweet
milk, half-teaspoonful of salt, quarter of
a nutmeg grated, a teaspoonful of soda
mixed with flour enough to roll, cut in
rings and fry in hot lard.

FRIED CODFISH STEAKS IN BATTER—
A good batter is made by adding half a
pint of water to sufficient flour, and then
work in the yolk of the egg and half a
saltspoonful of salt. Just before the bat-
ter is used whip up to a stiff froth the
white of the egg, and add it to the mix-
ture. Serve with fried parsley.

BATTER BREAD—Put one cupful of
Indian meal to soak over night in boil-
ing water enough to cover it. In the
morning add two thoroughly beaten eggs,
one pint of milk, a half-teaspoonful of
salt, one tablespoonful of lard or butter.
Thin with water if too thick, beat hard,
and bake a nice brown in a hot oven.

EGG HASH—Boil four eggs hard;
when cold take out the yolks and cut
the whites in small pieces; add two
tablespoonfuls of milk, stir in the whites
and keep hot in a bowl on top of boiling
tea-kettle. Prepare some thin slices of
buttered toast without crust, cut into
inch squares, lay on the bottom of a
dish and moisten with warm milk; pour
on the whites and grate the yolks over
the top. This is one of the prettiest of
dishes; the yolks look so light and pow-
dery on top.

PLAIN OMELET—Beat six eggs very
thoroughly, the yolks to a cream, and
the whites to a stiff froth; add to this
one tablespoonful of flour or corn starch
and mix smooth in one cup of sweet
milk, salt and pepper and a piece of but-
ter as large as an English walnut; pour
this on to the white froth and with-
out stirring at all pour the whole into a
hot, buttered omelet pan, or ordinary
deep frying pan. Cook on top of stove
over a brisk fire for about five minutes
and it will "rise" beautifully; gently re-
move it to the hot oven and let it brown,
and serve hot.

APPLES WITH RICE—There is often an
outcry among the children of a house-
hold against rice puddings. They seem,
generally speaking, to have quite a dislike
to them, perhaps because they get them
too often. But I am sure none of the
little folks would object to rice cooked
and served in the following manner:
Wipe thoroughly six or eight bright, rosy
apples; put them into a saucepan with
a half-pound of sugar, the grated rind of
a lemon and a pint of cold water. Let
them simmer very gently on the side
of the stove until quite soft, but not
broken. Boil a teaspoonful of rice with a
quart of milk, two tablespoonfuls of
sugar and the rind of a lemon grated;
when the rice has become thoroughly
soft and the milk is absorbed, turn the
mixture out into a basin, beat it briskly
for a few minutes, then pile it high in
the center of a pie-dish. When the apples
are sufficiently cooked, arrange them
neatly round the rice; color the juice or
syrup with a few drops of cochineal and
pour it over all. Serve hot.

Nearly thirty years ago, before he de-
veloped his philosophy of life, Count
Tolstoi, the Russian novelist, married the
daughter of a Moscow physician.
During all these years she has shown
herself to be a woman of unusual
powers. She directs, controls, manages
everything at the households at Moscow
and at Yasnaya Poliana. She assumes
the whole responsibility of caring for the
family, which numbers thirteen children,
superintends their education and teaches
them English and music. Her business
ability is also shown by the fact that she
has sole charge of the sale, circulation
and distribution of her husband's
books. Nor is she wanting in sympathy
for the Count's intellectual labors. She
is both amanuensis, reviser and transla-
tor. Tolstoi's writing is illegible to most
readers, and his wife rewrites his man-
uscripts again and again until they suit
his fastidious taste. In this way she copied
"War and Peace" from end to end, six
times, and his last work, "Life," she re-
wrote sixteen times, besides translating it
into French.—*Pittsburg Dispatch.*

There are now twenty-seven vessels
engaged in missionary work in different
parts of the world under the auspices of
sixteen societies; of these missionary
vessels sixteen are running on the coasts
or rivers of Africa and six among the is-
lands of the Pacific ocean.



How to Cure
Skin & Scalp
DISEASES
with the
CUTICURA
REMEDIES.

THE MOST DISTRESSING FORMS OF SKIN AND
scalp diseases, with loss of hair, from infancy
to old age, are speedily, economically, and perma-
nently cured by the CUTICURA REMEDIES, when
all other remedies and methods fail.

CUTICURA, the great Skin Cure, and CUTICURA
SOAP, an exquisite Skin Beautifier, prepared from
it, externally, and CUTICURA RESOLVENT, the
new Blood Purifier, internally, cure every form of
skin and blood disease, from pimples to scrofula.
Sold everywhere. Price, Cuticura, 50c; Resolv-
ent, \$1. Soap, 25c. Prepared by the POTTER DRUG
AND CHEMICAL CO., Boston, Mass.

Send for "How to Cure Skin Diseases."

For Pimples, blackheads, chapped and oily skin
prevented by CUTICURA SOAP.
Relief in one minute, for all pains and weak-
nesses, in CUTICURA ANTI-PAIN PLASTER, the
only pain-killing plaster, 25c.

SAFES!

DIEBOLD

Safe & Lock

COMPANY.

Safes of Every Description.

FIRE PROOF, BURGLAR PROOF,

AND FIRE AND BURGLAR PROOF.

VAULT DOORS, ETC., ETC.

Correspondence solicited.

C. B. PARCELLS,

AGENT FOR PACIFIC COAST.

411 and 413 Market St., S. F.

EDWARD CARLSON, President.

J. P. CURRIER, Vice-Pres. & Sec'y.

THE CARLSON-CURRIER

Silk Manufacturing Company,

MANUFACTURERS OF

BELTING BROS. & COMPANY'S

SILKS.

MILL: COR. STEVENSON AND ECKER STREETS.

Salesroom:

2 Sutter Street, San Francisco.

W. W. CHASE & CO.

Commission, Wholesale and Retail

Dealers in

HAY

AND

GRAIN

AT OLD STAND,

1912 MARKET STREET,

SAN FRANCISCO.

Jos. R. Cowen, D. H. Schuyler, J. W. Porter

Schuyler & Armstrong, Phils.

Cowen, Porter & Co.,

FUNERAL DIRECTORS

118 GEARY ST., SAN FRANCISCO,

(Opp. Starr Kings Building).

Originators of the Parlor and Receiving

Vault System.

Closets to Conceal Goods.

Telephone No. 5187.

Finest Funeral Furniture on the Coast.

100ct-4.

WILLIAM H. PORTER,

Undertaker & Embalmer,

116 EDDY STREET.

(Nearly opposite the Panormas, between

Mason and Taylor).

ATTENDANCE DAY AND NIGHT.

Everything requisite for funerals on hand.

Preserving remains without the use of ice a

specialty.

WILLIAM H. PORTER

116 Eddy Street, San Francisco.

WAKE

Why not "Wake Up" to the advantages your

wide awake neighbors derive who buy every-

thing they need to eat or to wear from one

store which makes a specialty of selling the

BEST cheap goods in ALL West of the Coast?

Prices direct to consumers in any quantity.

Send for our catalogue. Send postal

card for copy. At Once. You can order from

50c. worth up, and have 10 per cent. to 25

per cent. after paying freight charge.

Address as above, Wake's Cash Store,

Stark, the "Lumber" Store in Gen-
eral Merchandise, West of the Mississippi River.

UP

CINCINNATI BELL FOUNDRY CO.

SUCCESSORS IN BELLS TO THE

BRYMNER MANUFACTURING CO.

BELLS, CHURCH BELL, FIRE ALARM

Bells, Church Bells, Fire Alarms, etc.

Illustrated catalogues on application to

JAMES LINFORTH,

General Agent for the Pacific Coast,

37 Market St., San Francisco.

McShane Bell Foundry

Finest Grade of Bells

Cast in the State of California, and

for Churches, Schools, etc. the finest</

The Pacific.

50 CENTS A YEAR, IN ADVANCE.
No. 7 Montgomery Av., San Francisco, Cal.

TAKE NOTICE—LIBERAL OFFER.—Any person sending us \$7.50, with three new names, shall receive four copies of THE PACIFIC for one year. THE PACIFIC is not published to make money or pay salaries, but solely to help on our Master's work. If you are not a subscriber, send your address, and pay \$2.50 at any time within three months. It will pay you and yours well.

Subscriptions for THE PACIFIC will be received at the drug store of W. M. Seaby, 859 Market street; also at the drug store of David M. Gove, northwest corner of California and Fillmore streets; also by T. P. Strong, insurance agent, 470 Ninth street, Oakland.

WEDNESDAY, -- NOVEMBER 6, 1889

The President's proclamation is out, and the Governor must soon follow suit, appointing Thursday, the 28th of this month, as a day of thanksgiving, praise and prayer. Were all the particular States accustomed to the observance of the day, there would be the less need of a national proclamation each year. The day itself we have need of. We are too prone to forget our dependence, and our consequent obligation to be grateful to Him on whom we depend. Not to be grateful is inexcusable and shameful, because it is so easy, theoretically, to be thankful, and there is so much to excite the virtue. And yet how difficult it is to get some people to be thankful or even to get ourselves to be decently so. We take everything from Heaven as a matter of course; but we prefer not to have others take from us that way.

Something new has come to pass this very month. Two States have been admitted into the Union (two more are to follow) by a stroke of the pen, by an act of the President. These States come into the Union full grown, offered by themselves, and with their hands upon the lever, by which they shall share in operating the general Government. They take their places all armed, and clothed with authority from head to foot. Had not partisan folly kept Dakota out, it would long ago have been in as one State; now it comes in double, and both States are of the same politics. The old political injustice avenges itself. The world moves. What a contest there was, forty years ago, over California, when she asked admittance in full equipment as a State; and now, how easy the way in is, of four States abreast and all fringed with the North Star!

We wonder if our readers have noticed the new missionary movement lately set going in our country by Henry Grattan Guinness of London. As Cardinal Lavigerie has caused a crusade of young men to fight the Arabs with carnal weapons in Africa, Mr. Guinness has been raising volunteers to evangelize the Soudan. It is said that he made such an impression in addressing young men in Kansas that forty of them enlisted for the work. What surprises us more is that three missionary training institutes have been established by him, one in Kansas City, one in Minneapolis and one in Boston. What with Moody's institute in Chicago and the new one lately established in Springfield, Massachusetts, it would seem as if the laborers would soon be supplied. But what of the quality, as far as thorough drill is concerned? Let us comfort ourselves that there are many forms of evangelical ministry, and all need not the same equipment.

It seems certain now, for good and all, that the Chinese government, after much hesitation, backing, and filling, is about to build a railway some seventy miles long, from Peking to Hankow, which is a seaport with an ample harbor. This railway is to be built as a governmental necessity, and chiefly for military rather than commercial purposes. The capital of China is away in one corner of the Empire, and not easily reached. It would be removed, very likely, to some more central city, were not the present dynasty a Mongolian dynasty, and disposed to locate itself as nearly as possible to the country of its origin, and have its seat of power remote and sequestered, so as not to be reached and swept away by rebellion. If China wishes to civilize itself, and to prevent its national power from becoming less and less in the world, it must build railways and consolidate itself.

This nation of ours is so rich, so rapidly increasing in numbers and resources, that its once enormous debt is rapidly melting away, and will become extinct in 1907, if we keep on paying through

the coming eighteen years as we have been paying during the past eighteen years. What then? Why, our tariff system will then need a more radical change even than now; and all the more, if the tariff be now made one for revenue only. Then, also, all our national banks, that have proved so sound and so adequate, will have to go out of business, or reorganize and become private banks; because government bonds (of which there will then be none) that are now the basis and security of their circulation will have to be gradually withdrawn, as the new century begins. It becomes, therefore, an interesting question whether we ought not to cease paying anything more than the interest, allowing the flag end of the debt to remain, as a public convenience.

In these days, when the Roman Church in our country is so full of pride and boasting, it seems enough to provoke a smile to listen to the wail and plaint of the Pope himself; and to hear of his threats to leave Rome, and of the schemes of some of the papal powers of Europe to provide the Pope a retreat, whence he may fulminate upon Italy, and escape immediate personal consequences. The Pope may be supposed to be shrewd enough to see that his flight from Rome would be pleasing to his foes, and injurious to himself, temporarily at least, though he might believe that, in due time, he would be restored to Rome, and be clothed afresh with some temporal power. But Europe is not America, and the Papacy is nowhere so unpopular as in Europe. The nearer one gets to Rome, the less is the papacy liked. And nowhere is the Pope so little loved as in Rome itself where he is best known. This dislike is not toward the man so much as toward the office, and its assumptions, and its exactions, and its oppressions, and its trappings, and its ignoring of private rights, and civil rights, and human rights generally. It is said that the Pope would stay in Rome and be content if the King of Italy would remove his court to Naples, and turn the city of Rome over to the Pope to be ruled by him, temporally and ecclesiastically. But to this the citizens of Rome object and the king demurs, and most on-lookers say, Let the Pope go if he wishes.

Some one in an Eastern paper writes thus about the "Dead Sea": "Those waters of death stretched into the southern desert and all around as far as the eye could follow blank hills peered over hills, pale, yellow and naked, and walled up in her tomb forever the dead Gomorrah. No fly hummed in the forbidden air, no grass grew from the earth, no weed peered through the void sand, but in mockery of life there were trees brought down by Jordan in some ancient flood, and those grotesquely planted upon the forlorn shore spread out their grim skeleton arms, all scorched and charred to blackness by the beats of the long, silent years." The immediate surroundings are not very attractive, to be sure, when one stands close by the water at the upper end of the "Dead Sea," but there is some coarse verdure not far away, and there are birds (not handsome ones) flying about the scene, and there is driftwood all along the shore, to say nothing of dead fish. But, in spite of what is drear and desolate, it is an interesting place to be in (not to say a warm one) and the waters of that sea are as deeply, as "beautifully blue," as are any others in all the wide world.

The richest people on the earth are those who can get the most out of this world, and can put the most into the next world. This is but a re-statement of what our Lord taught in the direction to lay up treasures in heaven and not upon earth. Accordingly, every one is rich who can get together everything earthly out of which a real value can be derived, and then has the power to limit it in quantity, and to use it in moderation; since the least excess in quantity or use works mischief. But one is not half rich who does no more than this; he must also love fitly the holy and good Being, and all other beings, filling himself with moral and spiritual truths and worths, even to a supposable satiety—since any lack of sufficiency must produce harm, and any possible overplus will bring advantage. In short, excesses imperil our good in earth; and defects imperil our good in heaven.

No State, however powerful, will ever again do with ease anything to which the American Republic is strongly opposed. There is not a diplomatist in Europe who does not know this, or who does not hold that Napoleon III was only sane in quitting Mexico, and that Prince

Bismarck showed his wisdom when, rather than quarrel seriously with Washington, he abandoned all pretensions in Samoa. Mr. Gladstone, unlike most of his subordinates, did not take pains to avoid showing how deeply his Irish leadership makes him feel the ever-growing strength and irresistibility of the Union. It was of that he thought when he pointed out that already Great Britain was surpassed in population by the Republic, as a century hence Europe, as a whole, probably will also be.—*London Spectator*.

It is by such utterances as this that we find out how the outside world is beginning to look upon the ever increasing development and greatness of our country. Old people can remember when diplomatists had no regard for our nation's wishes, and we were but an inconsiderable factor in the world's ongoing. Now the good providence of God is placing us at the headship of the world's progress, and loading us with the gravest responsibilities. The nation needs divine wisdom more than ever before; and for this we should continually pray.

Two Bagdad Jews have bought the entire site of Babylon. On this *Le Chretien Belge* remarks: "Is it not a significant fact that two Israelites should to-day possess the soil and the ruins of the immense city where their ancestors were captives and slaves, and of which their prophets had announced the utter destruction?"

This item was in one of our papers recently. Upon it we beg leave to remark that the statement is probably without foundation; that the "Jews" of Bagdad are probably not descended from any Hebrew captives in Babylon; that the "Jews" in Bagdad may be Israelites as descended from Israelites in the ancient sense of the word, but are probably not Jews at all; and that, therefore, the "poetry" and the "romance" of the alleged transaction have both gone out. However, if the reported new owners of the site of Babylon will thoroughly excavate the entire site, to the depth of a hundred feet, we will give them a quitclaim deed to our antiquarian interest in the place.

The General Association met at Tulare yesterday. Forty ministers and delegates were present, with many more on the way. Rev. Walter Frear was chosen Moderator; Rev. Joseph Rowell, Assistant Moderator; Rev. E. D. Hale, Scribe, with Rev. E. F. Dinsmore Assistant. The Tulare saloons were all closed at midnight, not because of the coming of the Association, but because the keepers refused to pay the high license imposed, and comply with other restrictions. This condition of things will make the temperance discussion still more timely and practical. We are sure our friends will put in some good work for temperance.

It has sometimes been asked by some student of Greek and Roman history, How is it, if Christianity was so great a movement, that we do not read more about it in the contemporaneous writers of the age? There are several considerations amply sufficient to furnish an answer to this query; but just now we would ask, Why, seeing the American Board for Foreign Missions is doing a world-wide and most beneficent work, is it that the New York dailies gave hardly as much notice of its recent meeting as they did of base-ball contests? Does this determine the comparative value of the things that are doing in our world?

We are quite surprised to learn that the *Presbyterian Review*, which has been very ably conducted and was supposed to have reached the head among theological quarterlies, has suddenly ceased to be. This is said to be owing to decided differences of opinion on church questions among the representatives of the seminaries who conducted it, more especially Princeton and Union. It may be that two magazines, representing the two main lines of divergence, may be the sequel.

The tenth annual meeting of the American Inter-Seminary Missionary Alliance met October 17th in the First Methodist Episcopal Church, Chicago, by invitation of the Baptist Union Theological Seminary, Garrett Biblical Institute, Chicago Theological Seminary and the McCormick Theological Seminary. The object is to discuss the best methods of work in the home and foreign fields.

It is reported by the *New England Methodist* that Mr. G. T. Sullivan, brother of the pugilist, J. L. Sullivan, has been converted in Wellington, New Zealand. He is now successfully laboring as an evangelist.

The Romanists expect to draw from the government the coming year for Indian schools \$431,930 as against \$344,545 for the present year. Whatever else may be said of religious politics, it would seem to pay.—*Churchman*.

NEWS FROM THE SUNNY SOUTH.

The East Los Angeles Congregational church gave a warm welcome, October 29th, to the Los Angeles Association of Congregational ministers and churches. Rev. E. E. P. Abbott was elected Moderator, and Rev. D. H. Colcord Scribe. There was a large gathering, and the spirit of love and harmony was present throughout, and longings for the manifestations of the Holy Spirit abounded each day, especially in the prayer-meetings. That God would come with Pentecostal blessings to each of our churches in Southern California was the common prayer. One pastor was eager that 150 converts might come into his church-flood during the coming year. The first evening was given to the young people. President Norton of Pomona College naturally spoke of the advantages to the young people of a Christian education, contending that an education should be sought, not for the sake of worldly gain, but to prepare the young to carry on the great enterprises of the Church, and to develop intellect and character. He sarcastically criticized patent ways and short-cut methods of getting an education without getting it. His address was well calculated to deepen the interest of Christians in our Southern California College, and also to lead our youth to study at Pomona. Rev. E. R. Brainerd gave an excellent address on "How to Win Young People to the Church." Of course, only a thought or two can be reported. We must have young ways for young folks. It is necessary to "begin at Jerusalem" and induce parents to set holy examples, and by Christian training and family worship fit the children for earth and heaven. The church should have a local Y. M. C. A. "It should be the mother of the young people in work and worship, in playtime and in prayer." Rev. Colcord followed, speaking of the Christian Endeavor motto for the year, "Co-laborers together with God"; and Rev. Weitzel on the great need of Christian Endeavor Societies—"The power of the Spirit."

Rev. R. G. Hutchins, D.D., gave a bold and startling address on the theme, "Shall We Perpetuate the Continental Sabbath?" Would that it could be heard by the crowds that never seem to think of God or Christian duty. He told us of California's shame, that we have no civil Sabbath law, in contrast with all other States. He outlined the situation in Russia, Germany, France and Spain, where the Sabbath is a holiday for the prosperous, and a day of wearisome toil for the poor. He stated that in Boston one young man in seven attended public worship, in San Francisco one in fifty-six, in Los Angeles one in fifty-two. Though the social evil may be more polite in Paris, more repulsive in London, it seems more domesticated in the large cities of this State. It had been suggested that Los Angeles should empty its sewage into the ocean near Santa Monica. For his part, if he lived in that town he would rather have ten cities empty their sewage into Santa Monica than to have one city empty its moral sewage into it every Sabbath.

Rev. A. J. Wells, in a carefully prepared address, gave his view of "The Type of Congregationalism Adapted to Our Needs." His definition of Congregationalism was "democracy in Sunday clothes." The church adapted to our needs he described under three heads: (1) It must be broad in its doctrines and sympathetic towards the masses; (2) unsectarian, and (3) progressive. The able sermon by Rev. H. T. Staats of the new church of North Pasadena was followed by the sacrament of the Lord's Supper.

Wednesday evening, Rev. Abbott called us away from Edward Bellamy's book fancy, and all other human theories, to Christ's Great Commission and the world-wide kingdom of our Lord. While advocating Foreign Missions, he held that, if just now we could not increase our gifts, we could at least quadruple our prayers for the missionaries, and have the good old monthly concert in all the churches. Superintendent Ford presented facts concerning Southern California calculated not only to move Christians here to do their utmost, but also powerful enough, as it would seem, to bring larger appropriations from New York. Making liberal estimates, he had come to the conclusion that in Los Angeles, San Bernardino and San Diego, our three principal cities, 37,000 are not provided with the gospel, and in four of our counties 19,000 are unreached in the rural districts.

Rev. Hunt of Riverside followed this statement of our religious destitutions by saying that the churches of Lower California stood at their Kadesh Barnea, and that hundreds now, in the way of men and money, would do what thousands would be needed to do by and by. The time had come when we were to make sacrifices like our Lord.

The closing session of the Association was given to Sunday-school work, Brother Stone, the Superintendent of the Vernon school, leading off by showing how to increase the attendance. We regret that we could not hear the papers given by Mrs. Bennett and Mrs. Andrews. One valuable thought about boys given by the lady last named needs consideration: "Boys who have a bright, wide-awake teacher in the day school will drop out of the class if they have a dull teacher in Sunday-school." Rev. Mr. Case, our Superintendent, estimates that we have 60,000 persons in Southern California under twenty-one years of age, and that not over half of this number are gathered into our four hundred and twenty-five Sabbath-schools. He judges

that we Congregationalists ought to see to it that one-sixth of this number, or 5,000 or 6,000, are gathered by us for the study of God's Word. Shall it be done?

Rev. George P. Kimball, Rev. W. A. James, Rev. C. B. Carlisle and Rev. M. H. Wallace were received as members of the Association.

The Association earnestly recommended that every member of every church should endeavor to evangelize his own neighborhood; that we should seek to secure the Christian observance of the Sabbath, and obtain municipal legislation against Sabbath desecrations by saloons and business men; that THE PACIFIC ought to have a wide circulation in our churches; that this Association join with the San Bernardino Association in recommending to the General Association of Southern California that a committee be appointed to mark out a course of study for ministers who have not had a regular theological training; and that Pomona College should have a warm place in our hearts and prayers. The generous and painstaking hospitality of the East Los Angeles pastor and people received most hearty thanks, together with the choir for their sweet song services. How much people lose who never attend these Christian gatherings! Next year let others come and know the joy of communion with the saints, and receive the benefit of these spiritual uplifts!

W. A. J.
LOS ANGELES, Nov. 2, 1889.

FROM PORTLAND, OREGON.

At the First church last Thursday night the meeting was largely attended, and the exercises full of interest. Undoubted preparation is being made for the series of gospel meetings to begin next Tuesday night. All who spoke or engaged in prayer had that end uppermost in mind. The membership of the church generally, and the congregation as well, are talking about these meetings, and there seems to be a general desire that they may be successful, all of which is very gratifying and encouraging to the pastor and those who from the first have felt the need of such a season of special effort. It is believed that the church, in the main, is fully conscious of the fact that if a good work is to be the result of the holding of the meetings in prospect, a renewed interest in work for Christ must be felt at home. When the members of a church are thoroughly aroused to this truth, and a strong desire exists in their hearts for the salvation of others, then the way is prepared for a gracious outpouring of God's Holy Spirit.

To this end many prayers are daily ascending, and a great blessing is confidently expected. Rev. George A. Tewksbury of Seattle will preach every night during the coming week. The song service will be led by Professor William M. Wilder, who has had considerable experience in conducting such meetings.

Last Sunday evening the annual harvest concert of the Sunday-school of the First church was given. The exercises were exceedingly appropriate to the occasion, and were listened to by a crowded house. The pulpit was handsomely decorated with products of the orchard and field, and presented a fine appearance. Much credit is due to those having charge of the concert, especially to Mrs. Margaret Allen, one of the most efficient teachers in the school.

The educational classes of the Young Men's Christian Association will begin to-morrow evening. English, German, book-keeping, free hand, architectural and perspective drawing, phonography and arithmetic will be taught. Vocal music will be taught also, special arrangements having been made with a thoroughly competent teacher who has had large experience in teaching voice culture, note reading and chorus singing. A few days since there arrived among us Rev. W. C. Chattin, whose face was very familiar to the residents of Portland for many years, up to six or seven years ago, when he went to New York City, and has been engaged in city mission work until recently. Mr. Chattin was the second General Secretary of the Y. M. C. A. of this city, Rev. W. R. Joylin, now at Rochester Center, Massachusetts, being the first.

In view of the prominence given to the name of Rev. George A. Tewksbury in the telegraphic despatches during the past week, it is proper to say, whatever conclusions may be arrived at by those who have read the published statements, it is true that the facts in the case are such that not in any sense can the Christian character of Mr. Tewksbury be impugned in the least degree. Those who know him best at home in Massachusetts, the scene of his former labors, cheerfully and uniformly testify to this fact. The whole affair seems to have grown out of the envious disposition of a supposed friend and a brother minister.

The last call came to Rev. P. B. Chamberlain at his home in Walla Walla last Friday. He was the pastor of the First church, Portland, for about eight years. In 1865 he went to Walla Walla, and organized a church there, of which he remained pastor for about fifteen years. After that, he took charge of Whitman Seminary for a number of years.

The First church has been called upon to mourn the loss of another member by death—Mrs. Fannie E. Knight, who passed away yesterday after a long and painful illness. Geo. H. Himes.

Nov. 3, 1889.
At Hull seven hundred ministers and laymen attended the autumnal meeting of the Congregational Union of England and Wales.

Home Missionary.

Conducted by J. H. Warren D. D.

Office, No. 7 Montgomery Avenue.

WOMAN'S STATE HOME MISSIONARY SOCIETY.
President, Mrs. M. L. Merritt, 686 Thirtieth St., Oakland.
Treasurer, Mrs. J. M. Haven, 1339 Harrison street, Oakland.
Secretary, Miss Grace E. Barnard, 677 Twenty-first street, Oakland.
New societies being formed, please report themselves at once to the Secretary of the W. S. H. M.

SOUTHERN CALIFORNIA WOMAN'S HOME MISSIONARY SOCIETY.
ORGANIZED MAY, 1888.
President, Mrs. E. Cash, 927 Temple St., Los Angeles.
Vice-President, Mrs. John P. Stearns, Santa Barbara.
Secretary, Mrs. H. K. W. Bent, Box 448, Pasadena.
Treasurer, Mrs. H. W. Mills, 217 South Olive street, Los Angeles.

FROM THE FIELD.

The Rev. G. Griffiths writes from Alturas a letter of deeply interesting character. He says:

"I have just returned from a three days' visit to a farm house twenty-five miles from town. The head of the family, a man of seventy-four years, had been confined to his bed for six weeks. Feeling that his end was near, he sent me word by one of his sons that he would like to see me. I set out without delay, and reached his bedside early on Tuesday evening. I found him very weak, but able to converse and perfectly rational. Realizing that he had not long to live, he was uneasy in his mind at the thought of having to meet his Maker so soon to render an account of his stewardship. He had been an honest, sober and industrious man, good to his family and a good neighbor, and he had prospered in his worldly affairs. But with his religious convictions he felt that he had been trifling; that he had wasted life's golden opportunities, and that he had kept his Lord's money laid up in a napkin; and now, although he appealed earnestly for mercy, he was conscious of no response. He felt that his heart had become hardened, and it seemed to him little better than mockery to seek to commit himself to the Lord now when on his sick bed, after spending the whole of his life in the service of self. 'Oa!' he would say, 'if the good Lord would only permit me to recover and give me another chance, I would do very differently.' He had been talking the matter over with his wife, and they had both agreed that if it be God's will that he should recover, they would procure a buggy and attend our church in Alturas, and otherwise make what reparation he could for years of neglect and indifference. 'But it is of no use resolving,' he said, 'I am getting weaker all the time, and I am afraid that I have not long to live—good Lord, have mercy upon me!'

"I was never in my life so profoundly moved with sympathy and compassion for a man. I quoted many pertinent passages of Scripture, and urged many considerations applicable to his case. I prayed with him and waited upon him until after midnight. But after all, he he would say, 'Yes, yes, I know that the Lord is merciful and gracious to those who are worthy; but oh! I feel so hard and it all seems so dark, to think that I must meet my Maker so soon with nothing but a life of opportunities wasted—Lord, have mercy on my soul, my poor troubled soul!' This petition, however, which was frequently repeated, was so humbly and penitently offered that I felt certain it would not go unanswered and the light would break by and by. About an hour after midnight he insisted that I should go and lie down, and two neighbors who were to sit up with him promised to call me if there was any change before daylight. In the morning, as I expected, a wonderful change had come over him; the light from the eternal hills was beginning to break upon him, and self-reproach had entirely given way to hearty ascriptions of praise.

"Oa, yes, indeed!" he said the first thing you read last night are true, after all; the Lord is merciful and gracious, very slow to anger and plenteous in mercy, forgiving all our iniquities, and healing all our diseases." At his request I then administered to him the sacrament, and offered a short prayer of thanksgiving to God for such an exhibition of his mercy, the dying man and the different members of his family heartily responding. He now shook hands with his wife, children and grandchildren, and wished them all goodbye, and then, to the astonishment of all, although so weak, he lifted himself up to a sitting posture, and put out his arms as though embracing a fellow-man, and said with the intensest emotion, 'Oh, my Saviour, thou hast come at last!' He then sank back upon the pillow, and quietly passed away, with praise upon his lips and the peace of God which passeth all understanding in his heart. On the following day a large company of friends and neighbors gathered together to convey his body to its resting place. As I preached the sermon at the house and conducted the services at the grave, I felt that God and heaven were very near. An experience like this makes the teachings of our blessed gospel very real and exceedingly precious."

There is a prospect that the Protestant Methodists of the whole country will come into closer relations with our churches. It will be remembered that years ago all the ministers of that persuasion in this State united with Congregational churches.

One of our California missionary women in Japan says: "I wish you could all see these magnificent schools—the center of such far-reaching Christian influence."

The an Chinese (ber 28th) the Y. M. Sutter st 11th, at 3 according tions to a made at the effect of the annual October 7 ber neces lieve the a member

The se was in or Rev. C. six month Rev. F. Drs. Ben Smith w -Committ the subje the Gene

In the Sabbath Supper ceived to confession assisted at At Fly Rev. W. and the v and also ple of the usua Harvest church avenue s the mus the whol

At the Wilkoff's and "Tal ing Jesus bership, faith.

Four c tor Wood

Rev. L ing of th or in the evening.

Rev. V Bethany Pond was ment of nese Miss

At the church, fourth an was celeb Pacific T in the ser

Rev. I Market-st

Rev. A Woodlan

Rev. C of lectur enzo on Frid

Some of in this cl

SAN J San Jose ments th with the ments I profitabl hundred proceede the Y. M lot, on building

RECO at Beni with the tor by with the National hold a s be "recr act of th this acti the plac meeting ments w Church, Sunday- G. Maso Charles Circle, made to prayers and a g BENI

MET the Ar nix, Oc Mission in the done th other P ed. Method building and Tw use this copal ch of us h from se ship fro cal dep Salem, profess

BAPT tain be Birmin 8th, an was mis given t start fo

Religious Intelligence.

PACIFIC COAST.

The annual meeting of the California Chinese Mission (adjourned from October 28th) will be held at the parlor of the Y. M. C. A. Hall in this city, 232 Sutter street, on Monday, November 11th, at 3 o'clock P. M. Notice is given, according to our Constitution, that motions to amend our Constitution will be made at this meeting, which will have the effect to change the month in which our annual meeting shall be held from October to November; will fix the number necessary to a quorum, and will relieve the Secretary from being *ex-officio* a member of the Board of Directors.

WM. C. POND, Secretary.

The semi-annual election of officers was in order at the last Monday Club. Rev. C. F. Wood, Secretary for the last six months, was elected President, and Rev. F. J. Culver, Secretary. Rev. Drs. Benton, Pond and Deacon S. S. Smith were the re-elected Executive Committee. Rev. Dr. Benton will open the subject next week—"The Meeting of the General Association."

In the First church in this city last Sabbath the sacrament of the Lord's Supper was celebrated. Seven were received to membership, four of these on confession of faith. Rev. Dr. Willey assisted at the table.

At Plymouth church Sunday morning Rev. W. A. Sinclair presented the work and the wants of the Howard University, and also the condition of the colored people of the Southern States. Instead of the usual evening service, there was a Harvest Festival by the schools of the church and the Pierce-street and Seventh-avenue schools. The house was full, the music and recitations excellent, the whole service uplifting.

At the Green-street church Pastor Wikoff's subjects were "Saved by Grace" and "Taking up the Cross and Following Jesus." Five were received to membership, one of them on confession of faith.

Four children were baptized by Pastor Wood at Olivet church.

Rev. F. J. Culver addressed a meeting of the Y. P. S. of Christian Endeavor in the Free Baptist church in the evening.

Rev. W. H. McDougall preached in Bethany church in the evening. Pastor Pond was away administering the sacrament of the Lord's Supper at the Chinese Mission.

At the Good Will Branch of First church, Oakland, in the evening, the fourth anniversary of the Sabbath-school was celebrated. The male choir of the Pacific Theological Seminary took part in the service.

Rev. F. H. Balch preached in the Market-street church in the evening.

Rev. Anselm B. Brown preached at Woodland.

Rev. Geo. B. Allen is giving a course of lectures Sabbath evenings at San Lorenzo on the Bible. He also has a class on Friday afternoons for Bible study. Some of the public school teachers are in this class.

SAN JOSE Y. M. C. A.—The ladies of San Jose have given a series of entertainments the past week entitled "Evenings with the Poets." That these entertainments have been both enjoyable and profitable the receipts of about fourteen hundred dollars will amply prove. The proceeds will go toward a building for the Y. M. C. A. on their newly acquired lot, on which they hope to erect a fine building in the near future.

RECOGNITION SERVICE.—The church at Benicia, having voted to dispense with the ceremony of installing its pastor by council, decided, in harmony with the resolutions passed by the National Council at its sixth session, to hold a service, at which the pastor might be "recognized as such by some definite act of the church." In accordance with this action a service of recognition took place last week of the usual prayer-meeting service. The different departments were represented as follows: The Church, Deacon J. W. McBain; the Sunday-school, Superintendent Charles G. Mason; the Y. P. S. C. E., President Charles W. Rose; the Ladies' Social Circle, Mrs. Tarbox. Response was made to each of these by the pastor; prayers were offered, hymns were sung, and a general hand-shaking ensued.

BENICIA, Oct. 30, 1889. COM.

OTHER DENOMINATIONS.

METHODIST.—The eighth session of the Arizona Mission was held at Phoenix, October 3d. Every member of the Mission was present. It is claimed that in the number of churches and work done the Methodists nearly equal all other Protestant denominations combined. This is the centennial year of the Methodist Book Concern. The new building for its use, corner Fifth avenue and Twentieth St., N. Y., will be ready for use this month.—The Methodist Episcopal churches in the two Portlands north of us have increased the last five years from seven to fourteen, and the membership from 882 to 2,003. The Theological department in Willamette University, Salem, has been reorganized, and six professors appointed.

BAPTIST.—The Baptists of Great Britain held their great annual meetings in Birmingham beginning Monday, October 8th, and closing on the 12th. Tuesday was missionary day, and a reception was given to thirteen missionaries about to start for India and the Congo. There is

a call for ninety more missionaries for India by the Baptist Missionary Society. This does not look as though missions were unneeded.

CATHOLIC.—The activity of the New England Catholics in building large and splendid churches is remarkable, even in the magnificent record of the present day American Catholic growth. Recently a noble granite structure, costing \$125,000, was erected in Hopkinton, Mass., where the Catholics, under the pastoral charge of Rev. M. D. Murphy, number but 2,000.—*Monitor*.

EPISCOPAL.—A parish has been organized at Red Bluff and lots bought on which to build a church.—The church at Petaluma talk of building.

A PROGRESSIVE CHURCH.

Among the large number of progressive church societies in Los Angeles, Park Congregational church deserves a prominent position. It is the pioneer church and Sabbath-school of the district situated west of Bunker Hill avenue, and has accomplished a vast amount of good in the community. The initial step toward establishing a church was made in June, 1884, when a tent was erected on Beaudry avenue near Temple street, for the purpose of conducting a Sabbath-school and occasional preaching services. In October of the same year a Congregational church was organized in the tent with a membership of seventeen. In 1885 a frame building, costing about \$700, was erected on the lot, which was removed in 1886 to Park Hill, near Temple and Court streets, and the interior finished at a cost of about \$200. About three years ago the present energetic and popular pastor, Rev. E. R. Brainerd, arrived from the East to take the pastorate for one year. He had apparently insurmountable obstacles to overcome in the effort to build up the church to a substantial footing, but being a man of indomitable courage, perseverance and enthusiasm, yet sagacious withal, he has now the satisfaction of realizing that his work has borne good fruit and permanent results. A very eligible lot was purchased about two years and a half ago on the corner of Temple and Metcalfe streets, as a site for a permanent church building.

A commodious and neat structure was erected during the past year in the rear of the lot at a cost of about \$3,000, which, with the parsonage and lot, is worth about \$12,000. The main structure will be erected within the next year or two, which will make the value of the completed building about \$8,000. The present church membership is about 190 and the Sabbath-school attendance 150, both having made steady progress during the past year. Two hundred and thirty-two opera-chairs have just been placed in the building, and other new and desirable features are contemplated.

At the annual meeting held last Thursday evening resolutions were adopted by the church appreciative of the pastor's energetic and faithful efforts in behalf of the church and Sabbath-school, and officers of the church and Sabbath-school were elected for the ensuing year.—*Los Angeles Express* of Oct. 5th.

FROM LOCKEFORD.

It was with surprise, when I came to this place some few months ago, to find so much interest manifested in church work in this quiet little hamlet. I learned that there had been an acquisition of six new members within the last eight months. Much interest is being taken in the services held by Rev. Brother Thomas. The congregation numbers from fifty to seventy-five. There has lately been added a new feature in the Sunday evening services, once a month, viz., a praise service, which promises to awaken more interest in the work for the Master, and be entertaining, enlivening and instructive. At the last, on Sunday, Oct. 29th, the questions and answers for the evening had been prepared by Pastor Thomas with great care; he also took upon himself the duty of asking the questions, and as each number was called, one arose and read the selections, which were answers thereto, written on small slips of paper, distributed to members of the congregation, who kindly and sympathetically consented to take part. The reading of the slips was interspersed with reading of the Bible, prayer and music, both vocal and instrumental, by the choir and congregation. Brother Thomas then gave an address on "Moral Courage," and all conceded that it was ably prepared and instructive. After the benediction the expressions were—"How I have enjoyed this meeting! I hope we will have many of them." There has been very good interest in the regular weekly prayer-meetings, which in a farming district are not usually well attended. The Sunday-school is holding its own, under the superintendence of its genial matron. They are now commencing a series of meetings to be held during the coming weeks. There is always need that the work of the Master be revived, and I hope to hear of many accessions to the church. It is with reluctance that I take my departure. But I can say that my summer sojourn here has been of pleasure and profit spiritually. "Oh, the good we all may do while the days are going by!"

Nov. 4, 1889.

According to the report of the Secretary of the National Council we have buried 298 churches in the last three years. This does not speak well for the management of our affairs.

RETROSPECT AND PROSPECT.

BY REV. A. K. CRAWFORD.

As we draw near the General Association, and are called upon to prepare reports of our missionary work, we must stop working long enough to look back over the field of our labors and ask, What has been accomplished during the year?

MOKELUMNE HILL.

Has made progress downward materially, and but little upward spiritually. Death and other causes have removed four families, and members from three other families, that we numbered among our friends, and only one family has been added by importation and two by matrimony. Much improvement has been made morally, which cannot be put in figures. Three of our heaviest drinkers have seen "the error of their ways"; two of them are now total abstainers and the third (who on reckoning up, with the aid of his wife, discovered that since their marriage he had spent seven thousand dollars in brandy, whisky and gin) now drinks nothing stronger than wine, on which he is "tapering off."

There is much work in this line going on not yet ready for publication. We have some good young people in the community, and a few of them during our protracted meeting made public profession of religion, as was reported to THE PACIFIC at the time. One of these recently died, and the following preamble and resolutions, unanimously adopted by our literary society, of which he was a member, will show not only what he was, but also the spirit that prevades and controls the society:

"WHEREAS it has seemed good to our Heavenly Father to remove from our midst our brother, Edwin Philip George Himmlinghofen; therefore,

"Resolved: 1. That we bow in submission to his will who 'is too wise to err and too good to be unkind.'"

"2. That we deeply sympathize with the bereaved family and other relations."

"3. That, while we deeply mourn the loss of a member of our society, so kind, so faithful, so talented and so highly esteemed as a gentleman and a friend, yet our sorrow is greatly relieved by the memory of his efforts to prepare himself for usefulness here and for happiness in eternity, whereby we are assured that our temporal loss is his eternal gain."

"4. That these resolutions be put upon the minutes, and a copy of them be sent to our dear, departed brother, and another copy to the *Calaveras Chronicle* for publication."

RICH GULCH.

About eight miles from Mokelumne Hill, and on the road to West Point, secured as a public school-teacher a pious young woman who attended our Calaveras Academy the winter before last. Through her assistance we secured the organization of a Sunday-school, which we had little hope of securing otherwise. When she left us for a more desirable school, I was fortunate in securing for the district another teacher who enters heartily into the Sunday-school work. Though she is a Catholic, and the work is all new to her, she takes our lessons helps and learns the lessons and teaches a class with enthusiasm. She teaches the children to sing Gospel Hymns, both in the week-day-school and in the Sunday-school, and she is now training them for a Sunday-school concert at Christmas. All are interested.

GLENCOE.

Between Rich Gulch and West Point, also secured a pious teacher who is a good singer, and this has been of vast importance to our feeble Sunday-school, which has been in existence nearly two years, and is doing good under great difficulties from the saloon opposition.

WEST POINT.

A year ago was in a very depressed condition. Brother George L. Brown was the projector of our church movement there when the mine of which he was Superintendent was the most important enterprise in the place, but he found it his duty to resign his position in order to organize another company. An enemy of the church obtained his place, and most of the members were thrown out of employment, and some were compelled to leave the place. In consequence of wicked opposition, the business of organizing the new company was greatly delayed and the progress of church work greatly impeded. It is wonderful how much our religious work in these mining villages may be helped or hindered by the right or wrong management of one mining company, with from fifty to one hundred men employed. Brother Brown is now erecting a twenty-stamp mill on the best mining property in the region, and will soon be surrounded by some excellent men. A pious doctor is engaged, who expects soon to be present, and will aid greatly in our devotional work. We have stood the storm of opposition, having been compelled to dismiss but four of our members by letter during the year, and having received one and expecting to receive more soon. At these four places I address the people on the same day, once in two weeks. Now turn to the work of the next Sabbath.

SHEEP RANCH.

About thirty miles from Mokelumne Hill, gave me an urgent call last December to give them as much preaching as my other labors would allow. We were then building at San Andreas, so I devoted to Sheep Ranch the Sabbath time allotted for San Andreas, till the dedication. After that we arranged to preach at both places the same day. This I could accomplish by going up Saturday

and coming back on Sunday. At Sheep Ranch we secured the organization of the Sunday-school, and some precious souls were manifestly benefited in our services. But our pastoral work along the way on Saturday has given us more results, enabling us to organize two Sunday-schools, and a new church at

WASHINGTON RANCH.

In my visiting from house to house, advising the families to seek the Lord, and praying with them wherever desired, a few gave their hearts to Jesus. One Sunday, as I was hastening from Sheep Ranch to preach in San Andreas, a company had gathered under some trees by the roadside with Bible and Gospel Hymns, and requested me to stop and lead them in a season of devotion. This led to the establishment of a regular appointment in a school house, about seven miles out of San Andreas, where we soon organized a Sunday-school of forty members, some of them coming three miles, and some of them children of Catholics. Finding we had a number of Christians in the school who were not acquainted with our church in San Andreas, I advised them to consult among themselves and decide either to come and unite with our church at San Andreas or else to organize a church of their own. On my next meeting with them, I found them united in the wish to be a church; and, as the house was full, we asked an expression of the congregation, which contained nearly everybody living within four miles; and the unanimous expression of Catholics and Protestants was in favor of the church. Of course, the necessary steps were taken to call a council, which convened September 22d at 11 o'clock A. M. An experience service was held, in which the candidates for membership spoke freely and to the satisfaction of the council. After this meeting the pastor and some of the leaders of the movement gave their reasons for the call of the council and the organization of a church in that place, viz.: The need that every religious person has of a church home, the need the world has of this divinely appointed organization, the impossibility of these people going to any other church, and the solid grounds of hope for the permanency of the organization.

The council were unanimous in approving the work; and appointed Rev. D. Goodsell to extend the hand of fellowship and offer the prayer of organization. Rev. A. K. Crawford to deliver the charge, and Dr. Warren to preach the sermon at 2 o'clock P. M. At 2 o'clock ten members presented themselves to be admitted on "profession of faith." All but two were heads of families, and all but three had been baptized; these received the ordinance; the ritual of organization was conducted by Dr. Warren, at whose suggestion it was unanimously voted that the church should be called "Immanuel Church." Officers were elected, and Dr. Warren gave one of his best sermons. After the organization we went to

SAN ANDREAS.

There Dr. Warren preached a magnificent sermon in the new church whose dedication he had attended a few months before, as the readers of THE PACIFIC will remember. The building of this edifice has given a healthful encouragement to the feeble church, and a few additions have been made. The increase during the year has been fifty per cent. The outlook from every point of this field is hopeful. A. K. CRAWFORD.

CALIFORNIA'S DEEPEST NEED.

A DAY OF REST.

At a recent meeting of the American Sabbath Association of California it was resolved to proceed at once with a vigorous and well-directed campaign against the present wide-spread desecration of the Sabbath. A large number of well-known and influential business men in this city showed their interest in the movement not only by their presence but also by their remarks. The necessity of coping with the growing tendency towards indifference of Sabbath observance was discussed at length, and resulted in the determination to restore, by means of State Legislature, the weekly day of rest to its proper position in the minds of the people. There is an evident and deeply-felt need on the part of all working men for at least one day's cessation from labor out of seven, and the sympathy and interest of the employers of labor in the present movement shows but the validity of the claim on all right-minded citizens. The object, indeed, is one which commends itself to the minds of all who have the well-being of their country at heart.

The Superintendent of the Eleventh Census of the United States has determined to include Church Statistics in the special inquiries to be made. The inquiry will be broad enough to embrace every religious body, and will be conducted with the strictest impartiality. The information sought will be arranged under five heads: (1) Organizations—churches or societies; (2) church edifices; (3) seating capacity; (4) value of church property; (5) communicants. In order to make the results so thorough and accurate that they cannot be impeached, the Government will have to count largely on the prompt and generous co-operation of those in each denomination who are in a position to furnish the information desired. The highly organized and centralized denominations can furnish the information asked for with comparatively little trouble. Others will demand more active inquiry.

ANYONE can take a picture with a Kodak. The operation consists merely in pointing the camera, and pressing a button. The picture is recorded instantaneously on a strip of sensitive film, which may be removed, and sent by mail to the San Francisco or Portland agency to be finished by experts. A new spool of film (costing only \$2.00), may be inserted by any one. Thus no knowledge of photography on part of user is necessary. Amateurs may finish their own pictures, if so desired. The Kodak loaded ready for taking 100 pictures, weighs only 1 lb. 10 ounces, is enclosed in a leather carrying-case, with shoulder-strap, and is no larger than a Gold-glass. Will photograph anything still or in motion, indoors or out. Invaluable for securing photos of every-day home incidents—children in natural positions and at play, pet or fine animals. For those traveling it offers many inducements possessed by no other instrument, as it is much smaller than any other camera producing pictures of equal size, and the only camera which can be carried by one, anywhere, and at all times, without batteries. Send poststamp for Kodak "Primer" with sample Photograph.

SAN FRANCISCO PORTLAND, OR.
529 Commercial St. 69 Harrison St.
PHOTO-OUTFITS MAGIC LANTERNS AND SLIDES.
MOST COMPLETE AND CAREFULLY SELECTED STOCK ON THE COAST

TO BE POPULAR.

"If you want to be popular, don't write on temperance." These words were addressed to me not long since by a young man of remarkable intelligence and fine social position—one from whom I expected something better—and I turned from him wondering what the world was coming to, more determined than ever to say something about this evil that is the social curse of the nineteenth century. If we must wink at evil, and keep still about the pestilence that is in our midst, "to be popular," then God help us. Keep still when those we love are being drawn into this seething whirlpool of destruction? When every hope of life, of morals, of goodness, is trembling in the balance? When saloon power and Satan's power is spreading and widening, and putting their roots down almost in our very door-yards? Ah, mothers, sisters and wives, come to the rescue, and join and against this hydra-headed monster, laying in wait to lure our boys to ruin.

They tell us California wine is good; good for health as a promoter of digestion; wine must take the place of beer; if we only confined ourselves to wine as a beverage, we would soon be rid of the drunkard. What sophistry! What a delusion of the brain! Wine is just as much better than beer as one sin is better than another sin. Many a young man has become a drunkard by simply indulging in a little wine at dinner. "I can take a little and stop when I please" has been the shawl where many a promising bark has gone down in bitter waters. A gentleman once said to me: "I never go into a corner grocery, or grocery to drink; I go to a first-class place; I wouldn't be seen going to one of those dens." I told him it was just as easy to go to hell in a coach-and-four as in a cart. Respectable drinking! There is no such a thing. I know a young man who is on the broad road to ruin to day, led thither by a beautiful young lady and a glass of wine. He had never tasted wine or a drop of intoxicating liquors of any kind; and one evening he went with a party of young people to spend the evening at this young lady's house. During the evening wine was passed around to each guest by the young lady herself, and when she came to this young man, he refused, saying, "I never tasted wine in my life." "What! said she, 'never tasted wine in your life? Where have you been all your days? A young man of your age and never tasted wine? Come, now, take it for my sake; just a taste.' She stood before him in her bewitching beauty, with persuasive tone, till, at last he yielded; he tasted not only one, but drank several glasses that evening. He became the life of the company; never appeared so well or was so entertaining as now; he played and sang as never before, and everyone said, 'I never knew there was so much in Will.' Reader, that was his first step, lured there by a beautiful woman; but, alas, it was not the last, for he liked the taste of wine, and rather enjoyed to be called jolly and leader in all the fun and jokes. His past life looked empty and tame to him now; he wasn't going to be tied to 'mother's apron string all his days,' and so, gradually, he fell into temptation. He couldn't look his mother in the eye as he did a few months before; he saw the griefed, anxious look on her face, but he stifled conscience and said to himself, 'I'll quit by and by; I just want to have a little fun.' His father had been a drunkard, and this boy, the youngest, the baby of all, had been reared and tended and prayed over by a good, patient, Christian mother; had been shielded from all life's temptations heretofore, but this night the work of a life-time was laid in ruin—shame to say by a woman.

I had the words from the young man's lips, how his mother had often ran from home with him in her arms at night to escape the fury of a drunken husband and father; and he spoke of one night in particular, when she was forced to hide in the corn-crib with him (a child of three) when the snow was piled all about them; and how often he said in his childish way, "Mother, I'll never, never drink." "I'll take care of you when I get big." No doubt he meant it then; but, ah, when the temptress came, he fell; and today he bids fair to follow in his father's foot-steps. The mother died several years ago of a broken heart. And so we might go on and cite case after case without number; and still with idle hands and indifferent faces, the crowd hurries on, never caring or heeding the ones who fall by the wayside; while my heart keeps asking, over and over again, the simple question, "How long, O Lord, how long shall this thing be?"

C. N. C.

Colorado is five hundred dollars over the \$1,200,000 line for missions.

THE BEST Is the Cheapest.

The following well known implements will be recognized as the best in the market, all of them having been awarded the

HIGHEST HONORS

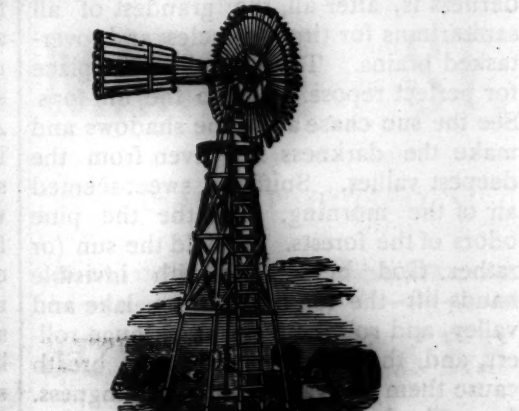
In every competitive contest with other machines for similar purposes.



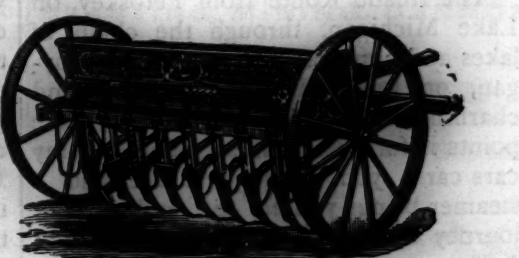
The SCHUTTLER WAGON is the best in the world.



GLIDDEN'S BARBED WIRE. If you want a cheap, durable, strong, effective fence, buy Glidden's Steel Barbed Wire. Unequaled by any other.



PERKINS' WINDMILL. The Perkins' Patent Self-regulating Windmill has been recognized for the past twelve years as the most powerful and durable windmill made.



HOOSIER GRAIN DRILL. Universally acknowledged to have no superior.

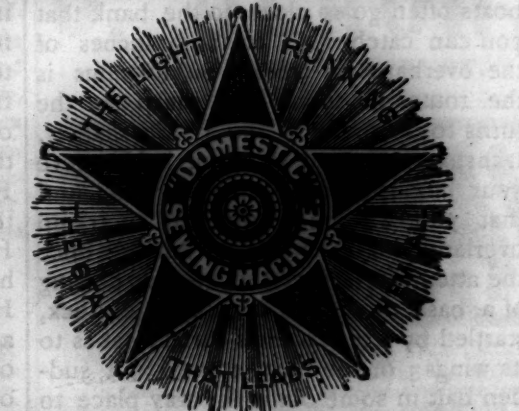
DEERE IMPLEMENT COMPANY

SOLE AGENTS FOR

John Deere's Gang Bulky and single plows, South Bend chisel plows, Deere's riding and walking cultivators, Keystone Disc Harrows, Wood- and Iron-frame harrows, Baldwin's hay-cutters, Champion fanning mills, etc.

305-307 Market St. SAN FRANCISCO, CAL.

It Stands at the Head



A thumbnail of fact weighs more than a pallful of theory. Everybody knows that the "DOMESTIC" leads the trade in all practical improvements.

J. W. EVANS, General Agent, 29 POST ST., SAN FRANCISCO.

W. F. Griswold DENTIST

1101 VAN NESS AVE., COR. GRAY ST.

G. M. PEASE, M. D. Surgeon.

(PRACTITIONER OF HOMOEOPATHY.) 155 Turk Street, San Francisco. Office Hours: 1 to 4 P. M. Usually at home at 9 A. M. and 7 P. M. April 18-2

Children's Department.

JACK AND GILL WENT UP THE HILL TO FETCH A PAIL OF WATER.

Ah, Jack it was, and with him little Jill. Of the same age and size, a neighbor's daughter. Who on a breezy morning climbed the hill To fetch down to the house a pail of water. Jack put his best foot foremost on that day— Vauking ambition we have seen before— He stepped too far, of course, and soon he lay.

In the vile path, his little crown so sore! The next act in the tragedy was played By Jill, whose eager foot, too, was brief. Epitome of life, that boy and maid Together hoped, together came to grief. And in their simple story lies concealed The germ of half that's plucked in fiction's field.—St. Nicholas.

STORY OF THE MAIDENS LOST ON MULLET LAKE.

WRITTEN FOR THE YOUNGER READERS OF "THE PACIFIC."

A person does not need to live long in this world to learn that there is much romance in every-day life. Therefore I shall not need in my story to draw upon my imagination. I shall confine myself to facts. In the summer of 188—never mind the exact date—we took a vacation trip into northern Michigan. The Grand Rapids and Indiana railroad invitingly offered to carry us into regions by us never explored. Bright visions of extensive pine forests and of plenty of water-fowl and game trout and grayling furnished all the attraction we needed to induce us to go far from the busy haunts of men. We boarded the train at the funny named, but beautiful, city of Kalamazoo. With good speed our engine took us to Grand Rapids, where they manufacture furniture for the million. By night we reached the summer resort and Methodist camp-ground of Petoskey, on Little Traverse Bay. But cities, summer resorts, and camp-grounds are no novelties either East or West. We purposed to see nature at home and beauty unadorned; to commune with God in one of the ancient temples like that he built before men resorted to temples built with human hands. Are there not times when the most highly civilized and cultured love to turn away from luxuries and modern improvements, and find keen satisfaction and benefit in traversing wildest solitudes? The wilderness is, after all, the grandest of all sanctuaries for tired muscles and over-taxed brains. There is the true place for perfect repose. Climb the hill-tops. See the sun chase away the shadows and make the darkness flee even from the deepest valleys. Sniff the sweet-scented air of the morning. Breathe the pine odors of the forest. Behold the sun (or rather God behind it) with invisible hands lift the fog-mists from lake and valley, and roll them up as on huge rollers, and then later by his warm breath cause them to vanish into nothingness. In such places and amid such scenes you will find nature's healing balm of Gilead, more beneficial and life-giving than all the nostrums of the apothecaries.

The Inland Route from Petoskey, on Lake Michigan, through the chain of lakes and connecting rivers to Cheboygan, on Lake Huron, is unique and charming. The distance between these points is forty-five miles. The dummy cars carry you to the first lake, and a steamer brings you to the end of your journey by sunset. Through Crooked Lake you go into Crooked River, then through Burt Lake into Indian River, then across Mullet Lake down Cheboygan River till you reach the village of Cheboygan. If you care to prolong your trip you can take there a large and handsome steamer for Mackinac, where the Astors had a settlement when years ago they were coining money by fur-trading. The steamers which traverse this chain of inland lakes and rivers are small necessarily. The lakes are each from five to twelve miles long, but the connecting rivers are very narrow. The rivers pursue such a zigzag course, and at times so twist and turn, and almost double on themselves, that the boats can only with difficulty swing around so as to continue their sinuous journey. The boats often go so close to the bank that you can catch hold of the branches of the overhanging trees. So tortuous is the route, so short and sharp are the turns to be made in the river's shallow, transparent stream that you half believe your boat-ride will suddenly end, and that you will be compelled to tramp overland to Cheboygan. All at once the attention is diverted by the darting of a bass or muskallonge; or a duck, startled by the whistle's shriek, takes to its wings; or the boat comes to a sudden halt in some out-of-the-way place to take on wood, while the passengers employ themselves in gathering the almost odorless pond-lilies, or other wild flowers. In ten minutes after the river had seemed the widest and narrowest, the broad lake appears, and the steamer glides out upon its beautiful bosom. Here the boat stops for dinner in a plain house among the forest trees, ten or fifteen miles perhaps from any other dwelling. There the boat halts again to take on huge caskets full of blueberries. For when the berries are ripe scores of people come into these solitudes to camp and carry on this profitable industry.

After I had visited Cheboygan and Mackinac the question arose, What next? A stranger had told me that a pleasant party of Grand Rapids and Peoria people were camping upon Mullet Lake in a place picturesque and beautiful. I did not know one of that private

party, nor where on the lake they could be found. But friends assured me of a hearty welcome, and the captain of the steamer knew the campers' rendezvous. So, encasing myself metaphorically in that material for which ancient Corinth was so famous, I decided to test the hospitality of these strangers. Approaching the shore of the lake, our steamer grounded and stopped. There was no sign of a wharf. We were still fifteen feet from the beach. Was I to swim to land, or what was to be the order of arrangements? First a strong pole fifteen or eighteen feet long was produced. This was run through the handles of my valise, and easily and neatly my luggage was landed safely upon the shore. Then one end of the pole was placed in the water, and firmly grasping the other end I, according to instructions, swung myself from the upper deck to land. As the boat cooly left me to my fate, I had only one thing to do, to go to the camp, and meekly tell the perfect strangers how much impudence I had in thus thrusting myself upon them. I met a most cordial reception, and found an empty tent apparently awaiting my arrival. The lonely campers were glad to see a new face and to hear again from the outside world. The minister from Peoria was the ruler of this household of fifteen ladies and gentlemen. The order of the day in camp was as follows: A B and C were to take the row-boat and fish, and perchance to return laden with a supply of pickerel or bass for dinner; D E and F, armed with pails and baskets, were to forage for blueberries and raspberries. To be sure, it was not so romantic for G H and I to serve as cooks and housekeepers. Yet, was not this company a pure democracy? Were they not organized on the co-operative plan before Belamy was known to fame? To-morrow others would do the work not coveted, while they, the favorites of fortune, could row or bathe, or fish, as it might please them. You may be sure there is a peculiar charm in such a life when shared by congenial and choice company, in the midst of Nature's untrodden wilds. How could it be otherwise? Still, as I am bound to be candid, and to tell the truth, I am obliged to say that there is no absolute perfection here below, not even in campers' paradise. Encircled with the halo, covered with the glamour, of country-life, do you sternly turn upon me and romantically and enthusiastically ask me what drawback there is possibly in such a lovely place, under over-arching trees, within sound of the lake's musical ripples? Emphatically and pro-saically I answer—mosquitoes! Some Artemus Ward has been accused of stating a falsehood when he has sarcastically said that a "great many mosquitoes will weigh a pound." Reader, this is no figure of speech, but the real truth concerning the inhabitants of this lovely northern region we are describing. I say let the facts of natural history be known, even if it makes us and these insects unpopular; yes, though your knowledge of them, and their investigations of you be painful. Yet, what models of persistent effort are they! Even if you cheerfully discount the bills of these insatiable cannibals, they will present them yet again. They are so festive, so social, so ubiquitous, so music-loving, that though you carefully fumigate your tent, they will come forth from secret hiding-places to sing their serenades for your delectation the whole night through. Inexperienced camper by pebbly lake or in remote forest dells, be not too sure that your sweet bed of hemlock boughs will bring Lethe to you and pleasant dreams. These insect foragers revel specially by night, and make their deadliest onslaughts when you least expect it. Only by waging a war of extermination, only by bespattering your tent-cover with blood, can you expect to sleep the sleep of the just and awake rested in the morning.

We shall never forget that strange first night in camp. How peculiarly solemn when shrouded by darkness to attempt to sleep so far from human habitation! If we are attent, how many peculiar voices and chirps can be heard in solitude and darkness! What weird, unearthly sounds! Were they the calls of sprites, or wood-nymphs or ghouls? What was that uncanny noise? Only to think that nothing but this thin tent-cover separates you from the outer world! What poor protection—scarcely none at all have you from the claws of the panther or the hug of a bear. Do Indians still prowl in these out-lying parts of the country? Friends say that it is safe to camp in this region, but how could they be sure? How fool-hardy to come so far from home and police and organized society! Hark! That sounds as though wild animals were even now signaling to each other to charge upon us trespassers, upon ground long ago pre-empted by the original inhabitants. Bless me! was that a wild-cat's scream or only the hooting of a hungry owl? But hold, it is weak and unmanly to be the sport of one's own imagination. The Omniscient, Omnipresent sleeps not. His angel-guardians—are they not near? Compose yourself, denizen of the city! Pleasant dreams! Be thankful for changed conditions and new experiences. Exult that you hear no more the eternal rumbling and clatter that scarcely hushes even in the long hours of the night or the short hours of the morning. Be glad that you can breathe ozone at every breath, and can get so near to Nature's heart. It is grand to have the monarchs of the forest stand as sentinels at your tent door; splendid to have the lake-ripples sing you to sleep with their sweet music. For ought we knew, the second night on Mullet Lake would be as common-

place as any other. But how easily can the ordinary routine of any home or of any individual be interrupted and changed! When the sun began to decline, and the cool winds to temper the sultry air, two of the young ladies of our party decided to take a row upon the lake. The paterfamilias (that means the Peoria dominie) gave the usual consent with cautions, and the girls made the usual promises. At supper-time we ate our raspberries and drank our tea without the young maidens' company. The sun sank to his rest in his usual glory, and darkness closed in around us. We gathered on the beach expectantly. What were the girls thinking of? Did they not see that it was already nightfall, and that they ran the risk of spending the night upon the water? What if the wind should become boisterous, or a storm should arise? Everybody's tongue was busy with conjectures and queries, and imagination had full play, as is always the case in times of darkness and dread. Anxiety and solicitude became the universal feeling. Did they go on bathing and are they drowned? Did they lose or break their oars? As time wore on and the gloom deepened, the conviction forced itself upon us that they were lost out on that dark waste of waters. We call and shout as loudly as we can, but it is useless. A good bonfire is kindled as a beacon on the shore, but to no purpose. An unnatural stillness falls upon us. We dread to utter our thoughts and voice our fears. If the maidens are really lost, what tidings should we send to their parents? Nine o'clock, ten, eleven, twelve o'clock, and the gloomy lake that only knew the secret was as still as though it never echoed back the noise of a steamer's paddle, or heard the splash of oars. One o'clock came. Feeling was intense. Some one conjectured (as imagination could lay hold of nothing else) that possibly the girls might have rowed to the hotel eight miles away across the lake. It did not seem probable that they had gone off on such a frolic. But something must be done, and that quickly, if for no other reason, to relieve the suspense. The only boat remaining had a mast in it. It was decided that the most muscular man of the party should row, while another should guide the boat to the hotel, by keeping the mast in the line of a certain bright star. As we traversed the lake we occasionally shouted loudly, but no girlish voices responded. Suddenly our hearts beat violently. A little way off we seemed to see a floating boat turned upside down! We looked to see our unfortunate clings to the boat, or their dead bodies floating in the water. But the dark object proved to be only a huge box that had been thrown overboard as worthless by some passing steamer. As the first gleams of light crimsoned the East, we reached the hotel wharf, and soon we were pounding away at the hotel clerk, but every guest, for our business was urgent. Eureka! Examining the hotel register at four o'clock in the morning, we found duly recorded the names of the lost maidens! Immediately our thoughts took this turn: They considered it jolly, did they, to have this escape, and plunge the whole camp into suspense and torture? Let them row back again by the morning's light. This will be good penance. The exercise will prove beneficial. As we were unfasting our boat from its moorings, a plaintive, tearful voice from the upper story window beseechingly asked, "Aren't you going to take us back with you?" That voice overcame us, and put to flight our stern resolve. However, we were very dignified towards the astrays. We were too cross and worn to be at all talkative. During the return they made no explanation of their lark, and we did not ask them to make any. Upon reaching camp we learned that the hapless maidens deserved our pity and not our censure. Whilst rowing the previous afternoon, the darkness closed in around them before they were aware of it, and they were lost! They knew not which way to go. All attempts to reach camp were futile. Only one faint ray of hope appeared. They saw a light in the distant hotel, and over those long weary eight miles they urged their gloomy way with blistered hands. Penitence and forgiveness were not called for as we had supposed. We were again a happy, reunited family of campers.

The most of us felt after that night as though we did not wish to have life too romantic. We preferred to have romance only occasionally mingled with ordinary life, even if some days and weeks were somewhat tame and uneventful. By some such arrangement as this we thought the wife of the Peoria dominie would have time to recover from the sick headache brought on by the night's anxious watching. The stalwart rower would have a vacation in which to rest his overtaxed muscles. The blistered hands of the maidens lost would have longer time to heal, and they would have ample opportunity to learn to be less venturesome. We hope that we have learned to be more charitable by reason of this incident of the maidens lost on Mullet Lake, and shall not be so hasty in our conclusions, nor so rash in our judgments. We have also thought that if the girls had let the young men row for them they would doubtless have had a pleasanter time, and might not have been lost. But alas! what then would have been the story of this?

W. A. J.

Los Angeles, Oct. 26, 1889.

There may be clouds in my sky; but, when God is my sun, I shall not walk in darkness.—Rev. R. Ellis.

GLADSTONE AS A BOY.

John Gladstone, the father of the late Premier of Great Britain, liked that his children should exercise their judgment in stating the why and wherefore of every opinion they offered, and a college friend of William's, who visited him during the summer of 1829, furnishes amusing pictures of the family customs in that house, "where the children and their parents argued on everything." They would debate as to whether the trout should be boiled or broiled, whether a window should be opened, and whether it was likely to be fine or wet next day. It was always perfectly good humored, but curious to a stranger, because of the care which all of the disputants took to advance no propositions, even to the prospects of a rain, rashly.

One day Thomas Gladstone knocked down a wasp with his handkerchief, and was about to crush it on the table, when the father started the question as to whether he had the right to kill the insect; and this point was discussed with as much seriousness as if a human life had been at stake. When at last it was adjudged that death was deserved because it was a trespasser in the drawing-room, a common enemy, and a danger there, it was found that the insect had crawled from under the handkerchief, and was flying away with a sniggering sort of buzz, as if to mock them all.

On another occasion William Gladstone and his sister Mary disputed as to where a certain picture ought to be hung. An old Scotch servant came in with a ladder, and stood irresolute while the argument progressed; but as Miss Mary would not yield, William gallantly ceased from speech, though unconvinced, of course. The servant then hung up the picture where the young lady ordered; but when he had done this he crossed the room and hammered a nail into the opposite wall. He was asked why he did this. "Aweel, Miss, that'll do to hang the picture on when ye'll have come round to Master Willie's opinion." The family generally did come round to William's opinion, for the resources of his tongue-fencing were wonderful, and his father, who admired a clever feat as much as a straight thrust, never failed to encourage him by saying, "Hear, hear! Well said! Well put! Well done!" If the young debater bore himself well in the encounter.—*Golden Days.*

PIONEER JUSTICE.

A story that Judge Reilly occasionally repeats when the subject of Michigan justice is up for discussion, runs substantially as follows:

When Gratiot county, Mich., first began to be disturbed by pioneers, and after it had its first justice of the peace, a farmer named Davidson walked three miles to secure a warrant for the arrest of his neighbor, named Meacham, for assault and battery. To save the constable a six-mile trip, the defendant walked with the plaintiff. They encountered his honor just leaving his house with his gun on his shoulder, and Davidson halted him with:

"Squire, I want a warrant for this man for striking me."

"I'm in an awful hurry," said the squire. "Come to-morrow."

"So'm I in a hurry, and I'm going to have a raising to-morrow."

"Meacham, did you hit him?" asked the justice.

"Yes."

"Davidson, did you strike first?"

"No."

"Meacham, had you rather work for Davidson three days than go to jail?"

"I guess so," answered Meacham.

"And will that satisfy you, Davidson?"

"Yes."

"Then make tracks for home and don't bother me another minute! My son has just come in with the news that an old bear and three cubs are up the same beech down at the edge of the slushing, and I'm going to have some bear meat if it takes the supreme bench of Michigan. Court stands adjourned at present."—*Chicago Tribune.*

TELLING ON HIMSELF.

At a school where colored boys were taught to read and spell, two of the boys got into a quarrel and had a fight.

Afterwards the teacher called them to him to find out what was the matter.

"He struck me," said one.

"He said I stole his knife," said the other.

"I said somebody stole it," said the first.

"You meant me," replied the other.

"Why, Charlie," said the teacher, "if Willie had told me that somebody had stolen his knife, it would not have made me angry. I should not have thought he meant me."

"Well, but you don't steal," was the ready answer, greeted with a laugh from the other boys, as they saw how he had given evidence against himself.

He knew he was in the habit of stealing, and without thinking he told on himself. He was suspicious of being accused because he felt guilty. Boys, your faces sometimes tell on you before you say a word.—*Kind Words.*

Dost thou not know that God is wonderful in His people, and placeth His peace in the midst of no peace; that is, of all temptations? As it is said, "Reign Thou in the midst of Thine enemies." Not he, therefore, hath peace whom none troubleth; this is the peace of the world; but he whom all men and all things trouble, yet who beareth all these things quietly, with joy.—*Mrs. Charles.*

The Safest

AND most powerful alternative is Ayer's Sarsaparilla. Young and old are alike benefited by its use. For the eruptive diseases peculiar to children nothing else is so effective as this medicine, while its agreeable flavor makes it easy to administer.

"My little boy had large scrofulous ulcers on his neck and throat from which he suffered terribly. Two physicians attended him, but he grew continually worse under their care, and everybody expected he would die. I had heard of the remarkable cures effected by Ayer's Sarsaparilla, and decided to have my boy try it. Shortly after he began to take this medicine, the ulcers commenced healing, and, after using several bottles, he was entirely cured. He is now as healthy and strong as any boy of his age."—William F. Dougherty, Hampton, Va.

"In May last, my youngest child, fourteen months old, began to have sores gather on its head and body. We applied various simple remedies without avail. The sores increased in number and discharged copiously. A physician was called, but the sores continued to multiply until in a few months they nearly covered the child's head and body. At last we began the use of Ayer's Sarsaparilla. In a few days a marked change for the better was manifest. The sores assumed a more healthy condition, the discharges were gradually diminished, and finally ceased altogether. The child is livelier, its skin is fresher, and its appetite better than we have observed for months."—Frank M. Griffin, Long Point, Texas.

"The formula of Ayer's Sarsaparilla presents, for chronic diseases of almost every kind, the best remedy known to the medical world."—D. M. Wilson, M. D., Wiggs, Arkansas.

Ayer's Sarsaparilla,

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Price \$1; six bottles, \$5. Worth \$5 a bottle.

JUST COMPLETED. Economy Wall Desk

ELIGANT AND MOST CONVENIENT. NO FLOOR SPACE REQUIRED.



Parlor Desk Open for Use. New and beautiful designs; elegantly finished in oak, cherry or walnut; used either sitting or standing; can be placed anywhere; closes compactly and looks securely; interior arrangement must be examined to be appreciated; prices very low. Call and examine, or send for circular. Most appropriate holiday or wedding gift.

G. G. WICKSON & CO., SAN FRANCISCO: 3 and 5 Front Street. LOS ANGELES: 251 North Main Street. PORTLAND: 111 Front Street.



Cash Assets - \$9,780,751.00 Losses paid in 70 years 63,045,060

GEO. C. BOARDMAN, General Agent.

THOMAS E. POPE, Assistant General Agent.

JOHN RUSSELL, San Francisco Agent.

OFFICE: 514 California Street.

ELY'S CATARRH CREAM BALM. CLEANS THE NASAL PASSAGES. ALLAYS PAIN AND INFLAMMATION. HEALS THE SORES. RESTORES THE SENSES OF TASTE AND SMELL. TRY THE CURE. A particle is applied into each nostril, and is immediately absorbed. Price 50¢ at druggists; by mail registered, 60¢. ELY BROTHERS, 56 Warren Street, New York.

Wm. SHEW'S Photographic Gallery.

No. 323 KEARNY ST.

ALL KINDS OF PHOTOGRAPHIC WORK EXECUTED IN THE BEST STYLE AND AT LOWEST PRICES.

The very best Cabinet Photographs, 25¢ per dozen.

Pianos

GAINED 1st PREMIUM for greatest merit at the New Orleans Centennial & World's Exposition for refined and wonderful power of tone, elegance of design, and superb finish. Only piano endorsed by United States commissioners, from each of the States. Cases fitted carved, rosewood finish—finest imported double repeating action—three strings throughout of best patent steel wire—keys best ivory. Our new patent steel tuning device, instead of wood, is the greatest invention ever made in pianos. It consists of stationary steel tuning pins that are set in a mold and mottled steel is run round the pins keeping them solidly in place. A thimble or shell pin is made to exactly fit the stationary pin revolving thereon; thus the strings wind round the pins. After the strings are properly stretched the piano can never get out of tune, the rest of the being of steel is not affected by extremes of climate. This will be appreciated by all musicians in city or country. It will stand 50 years without tuning and is good for 100. No other piano has this improvement.

Great strength and durability is another advantage. In other pianos holes are bored in wooden boards and tuning pins inserted. The pins turn round in this board and cannot stand permanently in tune, and it often cracks, splits, dries out, becoming utterly, totally and entirely worthless as a piano. Our piano is constructed of steel and cannot become thin or metallic in tone. They are always in tune and the expense of tuning saved. This patent alone is worth millions and makes our piano the greatest in the world.

We have put our prices at lower than any other piano. Buying direct from us, the largest manufacturers, you save \$100 or \$200—dealers' profits. Don't mind the enormous growlings of dealer and agents, who see their chances of selling a poor piano for a high price. Send us a plain writing—pay them. We guarantee our pianos ten years. 1/2 styles. We have put our prices at lower than any other piano. Buying direct from us, the largest manufacturers, you save \$100 or \$200—dealers' profits. Don't mind the enormous growlings of dealer and agents, who see their chances of selling a poor piano for a high price. Send us a plain writing—pay them. We guarantee our pianos ten years. 1/2 styles. We have put our prices at lower than any other piano. Buying direct from us, the largest manufacturers, you save \$100 or \$200—dealers' profits. Don't mind the enormous growlings of dealer and agents, who see their chances of selling a poor piano for a high price. Send us a plain writing—pay them. We guarantee our pianos ten years. 1/2 styles. We have put our prices at lower than any other piano. Buying direct from us, the largest manufacturers, you save \$100 or \$200—dealers' profits. Don't mind the enormous growlings of dealer and agents, who see their chances of selling a poor piano for a high price. Send us a plain writing—pay them. We guarantee our pianos ten years. 1/2 styles. We have put our prices at lower than any other piano. Buying direct from us, the largest manufacturers, you save \$100 or \$200—dealers' profits. Don't mind the enormous growlings of dealer and agents, who see their chances of selling a poor piano for a high price. Send us a plain writing—pay them. We guarantee our pianos ten years. 1/2 styles. We have put our prices at lower than any other piano. Buying direct from us, the largest manufacturers, you save \$100 or \$200—dealers' profits. Don't mind the enormous growlings of dealer and agents, who see their chances of selling a poor piano for a high price. Send us a plain writing—pay them. We guarantee our pianos ten years. 1/2 styles. We have put our prices at lower than any other piano. Buying direct from us, the largest manufacturers, you save \$100 or \$200—dealers' profits. Don't mind the enormous growlings of dealer and agents, who see their chances of selling a poor piano for a high price. Send us a plain writing—pay them. We guarantee our pianos ten years. 1/2 styles. We have put our prices at lower than any other piano. Buying direct from us, the largest manufacturers, you save \$100 or \$200—dealers' profits. Don't mind the enormous growlings of dealer and agents, who see their chances of selling a poor piano for a high price. Send us a plain writing—pay them. We guarantee our pianos ten years. 1/2 styles. We have put our prices at lower than any other piano. Buying direct from us, the largest manufacturers, you save \$100 or \$200—dealers' profits. Don't mind the enormous growlings of dealer and agents, who see their chances of selling a poor piano for a high price. Send us a plain writing—pay them. We guarantee our pianos ten years. 1/2 styles. We have put our prices at lower than any other piano. Buying direct from us, the largest manufacturers, you save \$100 or \$200—dealers' profits. Don't mind the enormous growlings of dealer and agents, who see their chances of selling a poor piano for a high price. Send us a plain writing—pay them. We guarantee our pianos ten years. 1/2 styles. We have put our prices at lower than any other piano. Buying direct from us, the largest manufacturers, you save \$100 or \$200—dealers' profits. Don't mind the enormous growlings of dealer and agents, who see their chances of selling a poor piano for a high price. Send us a plain writing—pay them. We guarantee our pianos ten years. 1/2 styles. We have put our prices at lower than any other piano. Buying direct from us, the largest manufacturers, you save \$100 or \$200—dealers' profits. Don't mind the enormous growlings of dealer and agents, who see their chances of selling a poor piano for a high price. Send us a plain writing—pay them. We guarantee our pianos ten years. 1/2 styles. We have put our prices at lower than any other piano. Buying direct from us, the largest manufacturers, you save \$100 or \$200—dealers' profits. Don't mind the enormous growlings of dealer and agents, who see their chances of selling a poor piano for a high price. Send us a plain writing—pay them. We guarantee our pianos ten years. 1/2 styles. We have put our prices at lower than any other piano. Buying direct from us, the largest manufacturers, you save \$100 or \$200—dealers' profits. Don't mind the enormous growlings of dealer and agents, who see their chances of selling a poor piano for a high price. Send us a plain writing—pay them. We guarantee our pianos ten years. 1/2 styles. We have put our prices at lower than any other piano. Buying direct from us, the largest manufacturers, you save \$100 or \$200—dealers' profits. Don't mind the enormous growlings of dealer and agents, who see their chances of selling a poor piano for a high price. Send us a plain writing—pay them. We guarantee our pianos ten years. 1/2 styles. We have put our prices at lower than any other piano. Buying direct from us, the largest manufacturers, you save \$100 or \$200—dealers' profits. Don't mind the enormous growlings of dealer and agents, who see their chances of selling a poor piano for a high price. Send us a plain writing—pay them. We guarantee our pianos ten years. 1/2 styles. We have put our prices at lower than any other piano. Buying direct from us, the largest manufacturers, you save \$100 or \$200—dealers' profits. Don't mind the enormous growlings of dealer and agents, who see their chances of selling a poor piano for a high price. Send us a plain writing—pay them. We guarantee our pianos ten years. 1/2 styles. We have put our prices at lower than any other piano. Buying direct from us, the largest manufacturers, you save \$100 or \$200—dealers' profits. Don't mind the enormous growlings of dealer and agents, who see their chances of selling a poor piano for a high price. Send us a plain writing—pay them. We guarantee our pianos ten years. 1/2 styles. We have put our prices at lower than any other piano. Buying direct from us, the largest manufacturers, you save \$100 or \$200—dealers' profits. Don't mind the enormous growlings of dealer and agents, who see their chances of selling a poor piano for a high price. Send us a plain writing—pay them. We guarantee our pianos ten years. 1/2 styles. We have put our prices at lower than any other piano. Buying direct from us, the largest manufacturers, you save \$100 or \$200—dealers' profits. Don't mind the enormous growlings of dealer and agents, who see their chances of selling a poor piano for a high price. Send us a plain writing—pay them. We guarantee our pianos ten years. 1/2 styles. We have put our prices at lower than any other piano. Buying direct from us, the largest manufacturers, you save \$100 or \$200—dealers' profits. Don't mind the enormous growlings of dealer and agents, who see their chances of selling a poor piano for a high price. Send us a plain writing—pay them. We guarantee our pianos ten years. 1/2 styles. We have put our prices at lower than any other piano. Buying direct from us, the largest manufacturers, you save \$100 or \$200—dealers' profits. Don't mind the enormous growlings of dealer and agents, who see their chances of selling a poor piano for a high price. Send us a plain writing—pay them. We guarantee our pianos ten years. 1/2 styles. We have put our prices at lower than any other piano. Buying direct from us, the largest manufacturers, you save \$100 or \$200—dealers' profits. Don't mind the enormous growlings of dealer and agents, who see their chances of selling a poor piano for a high price. Send us a plain writing—pay them. We guarantee our pianos ten years. 1/2 styles. We have put our prices at lower than any other piano. Buying direct from us, the largest manufacturers, you save \$100 or \$200—dealers' profits. Don't mind the enormous growlings of dealer and agents, who see their chances of selling a poor piano for a high price. Send us a plain writing—pay them. We guarantee our pianos ten years. 1/2 styles. We have put our prices at lower than any other piano. Buying direct from us, the largest manufacturers, you save \$100 or \$200—dealers' profits. Don't mind the enormous growlings of dealer and agents, who see their chances of selling a poor piano for a high price. Send us a plain writing—pay them. We guarantee our pianos ten years. 1/2 styles. We have put our prices at lower than any other piano. Buying direct from us, the largest manufacturers, you save \$100 or \$200—dealers' profits. Don't mind the enormous growlings of dealer and agents, who see their chances of selling a poor piano for a high price. Send us a plain writing—pay them. We guarantee our pianos ten years. 1/2 styles. We have put our prices at lower than any other piano. Buying direct from us, the largest manufacturers, you save \$100 or \$200—dealers' profits. Don't mind the enormous growlings of dealer and agents, who see their chances of selling a poor piano for a high price. Send us a plain writing—pay them. We guarantee our pianos ten years. 1/2 styles. We have put our prices at lower than any other piano. Buying direct from us, the largest manufacturers, you save \$100 or \$200—dealers' profits. Don't mind the enormous growlings of dealer and agents, who see their chances of selling a poor piano for a high price. Send us a plain writing—pay them. We guarantee our pianos ten years. 1/2 styles. We have put our prices at lower than any other piano. Buying direct from us, the largest manufacturers, you save \$100 or \$200—dealers' profits. Don't mind the enormous growlings of dealer and agents, who see their chances of selling a poor piano for a high price. Send us a plain writing—pay them. We guarantee our pianos ten years. 1/2 styles. We have put our prices at lower than any other piano. Buying direct from us, the largest manufacturers, you save \$100 or \$200—dealers' profits. Don't mind the enormous growlings of dealer and agents, who see their chances of selling a poor piano for a high price. Send us a plain writing—pay them. We guarantee our pianos ten years. 1/2 styles. We have put our prices at lower than any other piano. Buying direct from us, the largest manufacturers, you save \$100 or \$200—dealers' profits. Don't mind the enormous growlings of dealer and agents, who see their chances of selling a poor piano for a high price. Send us a plain writing—pay them. We guarantee our pianos ten years. 1/2 styles. We have put our prices at lower than any other piano. Buying direct from us, the largest manufacturers, you save \$100 or \$200—dealers' profits. Don't mind the enormous growlings of dealer and agents, who see their chances of selling a poor piano for a high price. Send us a plain writing—pay them. We guarantee our pianos ten years. 1/2 styles. We have put our prices at lower than any other piano. Buying direct from us, the largest manufacturers, you save \$100 or \$200—dealers' profits. Don't mind the enormous growlings of dealer and agents, who see their chances of selling a poor piano for a high price. Send us a plain writing—pay them. We guarantee our pianos ten years. 1/2 styles. We have put our prices at lower than any other piano. Buying direct from us, the largest manufacturers, you save \$100 or \$200—dealers' profits. Don't mind the enormous growlings of dealer and agents, who see their chances of selling a poor piano for a high price. Send us a plain writing—pay them. We guarantee our pianos ten years. 1/2 styles. We have put our prices at lower than any other piano. Buying direct from us, the largest manufacturers, you save \$100 or \$200—dealers' profits. Don't mind the enormous growlings of dealer and agents, who see their chances of selling a poor piano for a high price. Send us a plain writing—pay them. We guarantee our pianos ten years. 1/2 styles. We have put our prices at lower than any other piano. Buying direct from us, the largest manufacturers, you save \$100 or \$200—dealers' profits. Don't mind the enormous growlings of dealer and agents, who see their chances of selling a poor piano for a high price. Send us a plain writing—pay them. We guarantee our pianos ten years. 1/2 styles. We have put our prices at lower than any other piano. Buying direct from us, the largest manufacturers, you save \$100 or \$200—dealers' profits. Don't mind the enormous growlings of dealer and agents, who see their chances of selling a poor piano for a high price. Send us a plain writing—pay them. We guarantee our pianos ten years. 1/2 styles. We have put our prices at lower than any other piano. Buying direct from us, the largest manufacturers, you save \$100 or \$200—dealers' profits. Don't mind the enormous growlings of dealer and agents, who see their chances of selling a poor piano for a high price. Send us a plain writing—pay them. We guarantee our pianos ten years. 1/2 styles. We have put our prices at lower than any other piano. Buying direct from us, the largest manufacturers, you save \$100 or \$200—dealers' profits. Don't mind the enormous growlings of dealer and agents, who see their chances of selling a poor piano for a high price. Send us a plain writing—pay them. We guarantee our pianos ten years. 1/2 styles. We have put our prices at lower than any other piano. Buying direct from us, the largest manufacturers, you save \$100 or \$200—dealers' profits. Don't mind the enormous growlings of dealer and agents, who see their chances of selling a poor piano for a high price. Send us a plain writing—pay them. We guarantee our pianos ten years. 1/2 styles. We have put our prices at lower than any other piano. Buying direct from us, the largest manufacturers, you save \$100 or \$200—dealers' profits. Don't mind the enormous growlings of dealer and agents, who see their chances of selling a poor piano for a high price. Send us a plain writing—pay them. We guarantee our pianos ten years. 1/2 styles. We have put our prices at lower than any other piano. Buying direct from us, the largest manufacturers, you save \$100 or \$200—dealers' profits. Don't mind the enormous growlings of dealer and agents, who see their chances of selling a poor piano for a high price. Send us a plain writing—pay them. We guarantee our pianos ten years. 1/2 styles. We have put our prices at lower than any other piano. Buying direct from us, the largest manufacturers, you save \$100 or \$200—dealers' profits. Don't mind the enormous growlings of dealer and agents, who see their chances of selling a poor piano for a high price. Send us a plain writing—pay them. We guarantee our pianos ten years. 1/2 styles. We have put our prices at lower than any other piano. Buying direct from us, the largest manufacturers, you save \$100 or \$200—dealers' profits. Don't mind the enormous growlings of dealer and agents, who see their chances of selling a poor piano for a high price. Send us a plain writing—pay them. We guarantee our pianos ten years. 1/2 styles. We have put our prices at lower than any other piano. Buying direct from us, the largest manufacturers, you save \$100 or \$200—dealers' profits. Don't mind the enormous growlings of dealer and agents, who see their chances of selling a poor piano for a high price. Send us a plain writing—pay them. We guarantee our pianos ten years. 1/2 styles. We have put our prices at lower than any other piano. Buying direct from us, the largest manufacturers, you save \$100 or \$200—dealers' profits. Don't mind the enormous growlings of dealer and agents, who see their chances of selling a poor piano for a high price. Send us a plain writing—pay them. We guarantee our pianos ten years. 1/2 styles. We have put our prices at lower than any other piano. Buying direct from us, the largest manufacturers, you save \$100 or \$200—dealers' profits. Don't mind the enormous growlings of dealer and agents, who see their chances of selling a poor piano for a high price. Send us a plain writing—pay them. We guarantee our pianos ten years. 1/2 styles. We have put our prices at lower than any other piano. Buying direct from us, the largest manufacturers, you save \$100 or \$200—dealers' profits. Don't mind the enormous growlings of dealer and agents, who see their chances of selling a poor piano for a high price. Send us a plain writing—pay them. We guarantee our pianos ten years. 1/2 styles. We have put our prices at lower than any other piano. Buying direct from us, the largest manufacturers, you save \$100 or \$200—dealers' profits. Don't mind the enormous growlings of dealer and agents, who see their chances of selling a poor piano for a high price. Send us a plain writing—pay them

Miscellany.

THE RABBI'S PRESENT.

A rabbi once, by all admired,
Received, of high esteem the sign,
From those his goodness thus inspired,
A present of a cask of wine.

But lo! when soon he came to draw,
A miracle, in mode as rapid,
But quite unlike what Cana saw,
Had turned his wine to water vapid.

The rabbi never knew the cause,
For miracles are things of mystery,
Though some, like this, have had their laws
Explained from facts of private history.

His friends, whom love did aptly teach,
Wished all to share the gracious task,
So planned to bring a bottle each,
And pour their wine in one great cask.

Now one by chance thought, "None will
know,
And with the wine of all my brothers
One pint of water well may go;"
And so by chance thought all the others.
—The Cornhill.

A SYRIAN MARRIAGE FEAST.

BY LEIGH YOUNGE.

Among those strange people, the Jews,
Whose manners and customs crystallized
Thousands of years ago, the usages of
to-day are those of eighteen hundred
years ago, and by keeping one's eyes
and ears open, a new light is thrown
upon many of the Scripture scenes.

It was in Damascus, the pearl of the
East, as the Oriental writers call the
parent city of the world, that we were
bidden to the marriage feast of the
daughter of one of the wealthy Jewish
merchants. The streets in Damascus
are all narrow and dirty, but they have
one charm, shared by no other city in
the world. Right through the heart of
the town in open canals, aqueducts and
fountains, runs the clear sparkling water
of the Abana river. Not sluggish, green
and moss-covered like the Holland
canals that intersect the cities of the
low countries, but fresh, cool and rip-
pling, recalling to every English-speak-
ing person the blithe brook song of the
poet-laureate, and truly may come in the
refrain, for countless generations of men
have come and have gone, and still for-
ever the river flows on, making a para-
dise of the old city.

The entrances of the houses give small
promise of what is within. But the
barred wooden door on the alley-way
once opened, you straightway forget
what was behind in the vision of lov-
eliness spread out before you. The tiles
of the square marble-paved court shone
like jewels, while hundreds of colored
lamps lit up the sprays of perfumed
water that rose in jets from the great
fountain in the center. Nightingales
sang in the branches of the tall palms,
with which the court was fringed. Ala-
baster couches heaped with soft cush-
ions invited one to repose, and white-
robed slave-girls flitted about bearing
trays filled with cups of sherbet cooled
with snow from the mountains of the
Lebanon—an enchanted palace, it
seemed.

From the balcony above, came the
sound of music, feasting and merriment,
and up the broad staircase we were us-
hered, through the balcony, and on into
a large room, filled with elegantly dressed
ladies. Such a quantity of rich stuffs
and such an array of flashing jewels I
have never seen; diamonds, rubies,
pearls and emeralds sparkled on neck,
arms, head and ankles, it was an Ara-
bian Nights entertainment. In and out
among the guests passed pretty, dark-
eyed slave-girls bearing curiously plaited
silver flagree baskets, heaped up with
cigarettes.

The lady of the house advanced as we
entered, and received us with the effu-
sive greeting one always meets in the
East. Her house was ours, she told us,
for as long as we chose to remain in it,
and she and her household were our
slaves. The greeting was in Arabic,
which the friend who accompanied us
interpreted for us, while we tried vainly
to emulate the pretty graceful bows
of our hostess. On a dias at the lower
end of the room sat the little fourteen-
year-old bride, in her white satin, gold-
laced gown; the train of gauze embroide-
red with gold, swept the floor, while
her illusion veil was fastened on her
head by a magnificent diamond aigrette.
As we bowed over the little jeweled
hand, she raised her eyes to see the
strangers, and gave us the shyest, sweet-
est look from her brown depths, till I
was almost tempted to stoop and kiss
her.

As soon as we were seated, one of
the octagonal tables of dark wood in-
laid with mother of pearl—scamias they
call them—was placed before us, upon
which was a fancy ash-receiver, and a
girl offered us a basket of cigarettes and
a case of wax matches. When we de-
clined they looked amazed, and we saw
that every one in the room, but the
bride, was puffing smoke from between
her rose lips. Then they brought us
coffee in the tiny finjans, which are the
coffee cups of the East; it is thick with
grounds, black, strong, and has a very
peculiar odor and at first an unpleasant
taste, but one soon becomes accustomed
to it, at least I did, and learned to like
it very well.

As some of the ladies spoke French
we managed to carry on a conversation
with them, and with questions and an-
swers on each side the hours sped quick-
ly on. Of one custom we heard for the
first time; on the ground floor of the
house was the oilroom, where a supply
of oil is kept, and where at the time of
a wedding in the family, all who wished
to take part in the procession could fill
their lamps. The room was open all the

evening, until just before the marriage
ceremony, and then the door is locked,
and those who have delayed too long
must either do without, or go elsewhere
for their supply.

Just before midnight we heard the
sound of drums and tambourines in the
street, and then the cry of the herald,
"Behold, the bridegroom cometh!"
There are no windows on the street,
but the ladies thronged to the balcony to
look over. The great outer door was
flung open and with singing and with
laughter a group of little girls filed into
the street to welcome the bridegroom to
the house.

His nearest relatives accompanied
him in, while the torchbearers and mu-
sicians remained outside. He was es-
corted by the little girls up to the bride,
who rose, descended from her elevation,
and stood in the center of the room.
The father, a venerable old patriarch,
came forward, bearing a sword in his
hand. As he stood in front of her, he
drew it from the scabbard and presented
it to her, saying, "My daughter, I pre-
sent you your liberty." This is his re-
nunciation of parental authority; for that
one moment in her life she is free; should
she elect to keep the sword, she is her
own mistress henceforth. No power on
earth could force her marriage, nor could
her father take back his authority.
Whether that is ever actually done or
not, I do not know.

It was not in this instance, for turning
she presented the drawn sword to her
bridegroom; then, as he held it in the
air, she gracefully bowed her pretty head
and passed beneath the blade and his
outstretched arm, showing her sub-
mission to his protection and control.
Laying down the sword, he raised her
veil which half concealed and half re-
vealed her blushing face, and drew the
end across his shoulders. This, say
they, symbolizes his assumption of his
new responsibilities, and constitutes his
pledge that he will love, cherish and de-
fend her—"And the government shall be
upon his shoulders."

The signing of the contract was the
next step, but as the writing was in Ara-
bic, the reading of the long parchment
roll was of little meaning to us, and we
could only watch the manner of the
signers. It was at least evident to the
most casual onlooker that the little
bride's heart went with her hand, and
that it was no mere love of the father's
ducat that influenced him, for the shy
glances that she bestowed on him were
returned with interest. And it was in
no Arabic characters that they were
written, but in the world's universal lan-
guage, old as the garden of Eden, re-
quiring no Volapuk to translate.

When the procession was formed to
take the bride to her husband's house,
she was enveloped from head to foot in
a white Cashmere shawl, while the other
ladies covered themselves with wraps of
gorgeous colors. Just in front of the
bride, who was clinging to her husband's
hand, marched two boys, carrying cen-
sers filled with incense, which they wa-
ved back and forth. On either side, and
a little in front, came the male relatives
and friends, while behind the bridal
couple followed the women. A band
playing the Epithalamium preceded the
whole, and through the streets rang out
the Zaghari, or wedding laugh of joy.
The boys bore parti-colored torches,
while the girls carried lamps and odd
shaped lanterns. The whole procession
or Ziffah, as it is called, looked as if it
were wrapped in flames as it came wind-
ing and coiling up and down the narrow
streets. At intervals on the route, fire-
works were displayed by persons station-
ed for that purpose, and the procession
was increased by bands of boys and
girls, who, with lamps and torches,
emerged from the different houses along
the route to take part in it; just so the
Ten Virgins might have wakened up at
the sound of the Zaghari, and come
out to join in the feasting.

On we wound, till the house of the
bridegroom was reached, when the wide
doors were flung open, pouring out a
welcoming flood of perfume, light and
brightness. All were invited to enter in
and partake of the feast, and then the
bolts and bars were shut on all late
comers. As they were shot into their
places one could but think of the five
foolish ones and their pitiful wail,
"So dark and chill the night—
Oh, let us in, that we may find the light!"
And the inexorable answer that comes
from within, "Too late, too late, ye can-
not enter now."—Churchman.

THE LEAF-CUTTING BEE.

Many interesting visitors have been
received in our summer parlor, where
the carpet is of green grass, and the ceil-
ing the sky as it shows between horse-
chestnut branches. Shy little Mr. Chip-
munk ventures occasionally to come
there, a tame "chippie" bird is daily a cal-
ler, and now and then a toad hops along
our carpet, gravely regarding us. Once
a snake tried to force his unwelcome
presence upon us, but was promptly sent
away by our good Scotch collie, who en-
joys the pleasant out-door retreat almost
as much as we.

Of all our visitors, however,
the most interesting is the leaf-cutting
bee, who comes to work upon an old-
fashioned bluish-rose-bush which forms
part of a side wall of our parlor. Bees,
you know, are such busy creatures that
they cannot even make a call without
taking their work with them, and it was
the faint sound of his industry that first
drew attention to our new friend on a
leaf of the rose-bush. Looking closely
to see what the stranger was about, we
were amazed to find that, having placed

herself astride of the edge of the leaf, the
bee was deliberately cutting out with her
jaw a piece of the leaf, rolling it up be-
neath her as she did so. We tried to
trace her flight when the cutting was
done, but this astonishing visitor baffled
us in our pursuit by disappearing quite
suddenly, into the earth apparently—
just where we could not discover.

When all these strange doings were
related at the dinner-table the family
punster declared that such a performance
of a bee on a leaf was clearly *be-yond-
be-lief*, and had not the bee continued
her visits, giving all an opportunity of
forming her acquaintance and seeing her
work, the truth of our account of Mrs.
Bee might still be doubted. Happily
she was not easily disturbed, and at a call
from some watcher in the out-door
parlor, "The bee is at work," we could
gather quite closely around to observe
her, when she had carefully chosen the
leaf that best suited her and began the
work of cutting it. Toward the close
of the summer the selection of
leaves was made with greater care, some-
times as many as six leaves being in-
spected before one was found sufficient-
ly tender for her purpose. Often when
Mrs. Bee started for home her roll of
work was so heavy that she fairly tumbled
off the leaf with it, and had to pause
an instant to recover her balance
before bravely carrying it away. But
where did she take her load, and what
did she do with those nicely cut pieces
of leaf? She was too busy to tell us;
and although we were eager to return
her calls, we could not discover her
home, and could not imagine why she
cut rose leaves so industriously, until we
happened upon a book which told us
all about it.

It seems that these bees build nests of
the leaves of the rose and other trees
under the surface of the ground or in
old wood. These nests are sometimes
six inches deep, and generally consist of
six or seven cells, each shaped like a
thimble, the closed end of one thimble
fitting into the open end of another.
When a cell is formed of the pieces of
leaf, such as we've watched the bee cut
out, it is filled with honey; and so nicely
are the cells built that they hold the
liquid honey without leakage. On the
cellular of honey an egg is deposited, and
then the cell is closed with three circular
bits of leaf for a cover. Mr. Ruskin
says the bee pushes down the little cell
covers "with a tucked up rim quite tight,
like the first covering of a pot of pre-
serve." Think of each young bee having
a nice little pot of honey all to itself?
—Harper's Young People.

HIS TORPEDO.

A gentleman living in Boston was
much annoyed by the nightly serenades
of some cats, which took up a position
on a shed beneath his window. Some
friend told him that they could be
frightened away by exploding a torpedo
among them. He resolved to try it.
He said nothing to his wife, but procur-
ed the largest torpedo he could find, and
hid it in a convenient place in his sleep-
ing room.

For several nights his slumbers were
undisturbed. Then one night, toward
midnight, he was awakened by the usual
doleful yell.
"I'll fix 'em!" he said to himself, as
he crept from his bed and seized the tor-
pedo. He stole up to the window and
glanced out; the cats were plainly vis-
ible in the moonlight. He took careful
aim, and threw the torpedo with all his
strength. He was determined to make
a sensation!

There was a report like a dozen pistol
shots in the room. He had mistaken
the large pane of glass for an open win-
dow, and the torpedo had exploded there-
on.

His wife sprang up, screaming, "Oh!
oh! What? Where are you Henry?"
Shrieks and cries of "What's the mat-
ter?" "Murder!" "Robbers are in the
house!" "We'll all be murdered!" and
the like resounded through the halls, as
the frightened lodgers sought to discov-
er what could have happened.

The door-bell rang violently, and a
policeman appeared, greatly excited,
thinking that a murder had been com-
mitted. He rushed up to the room
whence the report had come.
"Let me in!" he called. "Let me in,
or I'll burst open the door!"
The unfortunate author of all this
commotion explained matters as best he
could. Quiet was soon restored in the
house, but the cats on the shed, undis-
turbed by the uproar, continued their
serenade.

The hero of our tale bears his honors
meekly. He never mentions the subject
of his own accord, and is free to say that
he prefers cats to torpedoes.—Youth's
Companion.

Death is a great mystery. There is
only one that is greater, that is, life. If
one is afraid to die, much more may he
be afraid to live. No one but Christ
can take away the fear of death; so, no
one but He can give us newness of life.
It seems strange that one just coming in-
to young manhood should die, that the
shaft should be broken just as it is start-
ing up from the base. But if it were
given us to set the hour when to die, we
would refer it back to God. Whether it
comes early in life or after our work is
done, suddenly or after weeks of weary
sickness, how wise in God to keep it
from us! If we knew the hour that
death was to come for us or our loved
ones, how changed the whole world
would be! We know not whose turn it
may be to be summoned next, but we
know that if we are in Christ we shall
triumph.—Christian Inquirer.

HEALD'S

Business College and Short-Hand Institute

24 POST STREET, NEAR KEARNEY, SAN FRANCISCO, CAL.



THE MODEL SCHOOL OF THE PACIFIC COAST.

THE FULL COURSE INCLUDES

SINGLE AND DOUBLE ENTRY BOOK-KEEPING, PE MANSHIP, COMMERCIAL
ARITHMETIC, MERCANTILE LAW, BUSINESS CORRESPONDENCE,
GRAMMAR, SPELLING, READING, DRAWING, FRENCH,
GERMAN, SPANISH, S' ORIHAND, TYPE-
WRITING AND TELEGRAPHY.

SHORT-HAND & TYPE-WRITING DEPARTMENT.

This department is devoted to instruction in the best modern method of Short-hand Writing,
and in the shortest possible time; its pupils for verbatim reporting. It qualifies young
men and women to take positions as Private Secretaries, Short Hand and Court Reporters,
Stenographic Law Clerks, Amanuenses, and Pano-graphic Corresponding Clerks.

ACTUAL WORK IN THE COLLEGE.

Every one will make mistakes before perfection is attained; but as the causes are pointed
out, and pupils are shown how work should be done, actual experience is gained, bringing with
it self-confidence. The practical Short hand and Type-writing lessons within the College enables
them to proceed at once to actual employment.

The Calligraph, the Remington, and the Grand Typewriter are used; and the pupil can
learn the use of either or all.

GENERAL INFORMATION.

Pupils are assisted in obtaining situations. Board for students in private families is ac-
cording when desired. Ladies are admitted as pupils in all departments of the College. The
rates of instruction are \$75 for the full term of six months. There are no extra charges for
any branch taught in the school. For further information address for circulars,

E. P. HEALD & CO.,
24 POST STREET, SAN FRANCISCO, CAL.



Mr. Lee: "Why, Adde, you needn't cry about
it! I only said Mrs. Allen was a very well-
informed woman, and I wished you would follow
her example."
Mrs. Lee: "Yes, and last week you said you
wished I could manage to look as stylish as Mrs.
Allen, and she makes all her own clothes. But
she has what I haven't."
Mrs. Lee: "What is that?"
Mrs. Lee: "Well, she gets all of her information
from the Magazine they take. I admit that
she knows all that is going on, and is bright and
entertaining in conversation; but I could do as
well as she does if I had the same source of
information. She lent me the last number of her
Magazine lately, and I learned more in one hour's
reading, about various social matters and the
topics of the day, than I would pick up in a month
by my occasional chats with friends. It certainly
covers every topic of interest. From the news of
the day down to the details of housekeeping;
and everything is so beautifully illustrated, too.
Every time Mamie goes over to the Allen's she
comes back and teases me to get you to take
Demorest's Family Magazine, as the stories are
so good. Even the boys watch for it every month,
as a place is found for them also in its pages; and
Mr. Allen swears by it. It is really wonderful
how it suits every member of the family!"
Mr. Lee: "Well, perhaps I had better send for a
Specimen Copy; for, if it is anything like what you
say it is, it will amuse and instruct the whole of us."
Mrs. Lee: "I see that W. Jennings Demorest,
the publisher, 15 East 14th Street, New York, is
offering to send a Specimen Copy for 10 cents, so
we can't lose anything, as each number contains
a 'Pattern Order' entitling the holder to any
Pattern she may choose, and in any size—which
alone makes each copy worth 30 cents; and I just
want a jacket pattern like Mrs. Allen's. The
subscription price is only \$3.00 a year; and I
must say I can't see how they can publish so
elegant a Magazine for so little money."

Any book mailed for retail price.

OLIVER DITSON COMPANY,
BOSTON.
C. H. DITSON & CO., 897 Broadway, New York.

"THE PACIFIC"

Purchasing Agency.

For the purpose of facilitating communication
between the readers of THE PACIFIC and its ad-
vertisers, we have concluded to offer our services
gratuitously to all, in the purchase of goods and
articles usually for sale in San Francisco; also,
in answering any reasonable inquiry in relation
to anything in the market. As these services
are offered gratuitously, all letters must be ac-
companied with stamp for return answer.
Orders should be explicit, stating how articles
are to be sent. Address

Publishers "The Pacific,"
BOX 3349

DR. H. C. FRENCH,
(HOMOEOPATHIC)

Oculist & Aurist.

DISEASES AND SURGERY OF THE

Eye, Ear and Throat.

114 GEARY STREET, San Francisco.

Hours: 11 A. M. to 3 P. M.

AMERICAN EXCHANGE HOTEL

319-325 Sansome St., S. F.

(One door from Bank of California.)

The traveling public will find this to be the most
convenient as well as the most comfortable
Hotel in the City. Board and room, \$1.
\$1.25 and \$1.50 per day. Hot and cold baths
free. None but most obliging white labor em-
ployed. Free coach to and from the Hotel.

W. M. MONTGOMERY, Proprietor.

Dr. JOHN C. SPENCER Physician
and Surgeon.

OFFICE, 514 Sutter St. bet. Powell & Mason.

Residence, Westminster House, 514 Sutter.

San Francisco, Cal.

MYERS & CO.,

933 MARKET ST., Opp. Baldwin Hotel,

Wholesale and Retail Dealer

— IN —

COAL.

Hotels, Restaurants, Families and Of
fices supplied at the lowest market rates.

No. 130 Ellis Street.

(Corner of Mason.)

Telephone No. 1867.

STOVES.

Oil Stoves.....\$1.00 to \$3.00

Gas Stoves.....75 " 35.00

66-candle-power Lamp.....1.75 " 20.00

Coal Ranges.....6.00 " 75.00

LAMPS.

Table Lamps.....\$0.15 to \$10.00

Hanging Lamps.....1.75 " 35.00

66-candle-power Lamp.....1.75 " 20.00

66-candle-power Burners.....1.50 each.

Bright Star Oil, per can, \$1.50; Doodad
Oil, \$2; Gasoline, \$1.25. Ten cents each allowed
for empty cans in exchange.

Agate and Tin Ware at lowest prices.

MYERS & CO.,

933 MARKET ST., Opp. Baldwin Hotel,

Wholesale and Retail Dealer

— IN —

COAL.

Hotels, Restaurants, Families and Of
fices supplied at the lowest market rates.

No. 130 Ellis Street.

(Corner of Mason.)

Telephone No. 1867.

STOVES.

Oil Stoves.....\$1.00 to \$3.00

Gas Stoves.....75 " 35.00

66-candle-power Lamp.....1.75 " 20.00

Coal Ranges.....6.00 " 75.00

LAMPS.

Table Lamps.....\$0.15 to \$10.00

Hanging Lamps.....1.75 " 35.00

66-candle-power Lamp.....1.75 " 20.00

66-candle-power Burners.....1.50 each.

Bright Star Oil, per can, \$1.50; Doodad
Oil, \$2; Gasoline, \$1.25. Ten cents each allowed
for empty cans in exchange.

Agate and Tin Ware at lowest prices.

MYERS & CO.,

933 MARKET ST., Opp. Baldwin Hotel,

Wholesale and Retail Dealer

— IN —

COAL.

Hotels, Restaurants, Families and Of
fices supplied at the lowest market rates.

No. 130 Ellis Street.

(Corner of Mason.)

Telephone No. 1867.

STOVES.

Oil Stoves.....\$1.00 to \$3.00

Gas Stoves.....75 " 35.00

66-candle-power Lamp.....1.75 " 20.00

Coal Ranges.....6.00 " 75.00

LAMPS.

Table Lamps.....\$0.15 to \$10.00

Hanging Lamps.....1.75 " 35.00

66-candle-power Lamp.....1.75 " 20.00

66-candle-power Burners.....1.50 each.

Bright Star Oil, per can, \$1.50; Doodad
Oil, \$2; Gasoline, \$1.25. Ten cents each allowed
for empty cans in exchange.

Agate and Tin Ware at lowest prices.

MYERS & CO.,

933 MARKET ST., Opp. Baldwin Hotel,

Wholesale and Retail Dealer

— IN —

COAL.

Hotels, Restaurants, Families and Of
fices supplied at the lowest market rates.

No. 130 Ellis Street.

(Corner of Mason.)

Telephone No. 1867.

STOVES.

The Pacific.

Published weekly, in advance.
No. 7 Montgomery Ave., San Francisco, Cal.

EVANGELISTIC.

Major Whittle is laboring in Glasgow, Scotland, but goes to London soon to begin work there.

Rev. Rufus S. Underwood began evangelistic meetings in the First Congregational church, Germantown, Pa., October 20th.

C. S. Billings continues his labors in Nebraska as State Evangelist of the American Home Missionary Society. Thus he enters upon his third year. He is the right man in the right place.

Mr. S. M. Sayford continues his work among the colleges this season. The following are his engagements: October 25th, Cornell, Ithaca, N. Y.; November 6th, Princeton, Princeton, N. J.; November 16th, State, Ann Arbor, Mich.; November 25th, Wittenburg, Springfield, O.

A united mission is going on in Airdrie, under Dr. Pentecost. Prior to the commencement of the mission proper, prayer-meetings were held in the Burgh Hall, and soul-stirring addresses were given by Messrs. Oats, Andrew and Stewart from Glasgow. One meeting was devoted entirely to prayer and praise.

At Iona, Iowa, Evangelist Skeel preached again every night for some ten days. The result was a new church of ninety-five members, mostly new converts. The clear and simple presentation of the gospel by Mr. Skeel took hold of the hearts of men in a most wonderful manner. He is now at Lewis, Cass county.

Messrs. Munhall and Lowe spent two weeks in September in the St. Paul's M. E. Church, Newark, N. J. Although the weather was very unfavorable, the meetings were productive of good, the pastor having received seventy-five persons on probation, immediately following. From thence these brethren went to Norristown, N. J., where eleven churches united in the work. The good done is very marked all over the city.

Dr. Munhall goes from Norristown to Waterbury, Conn., to give a series of Bible readings before the State Y. M. C. A. Convention. Thence, with Mr. and Mrs. Lowe, he goes to York, Pa., where twelve churches unite. In December they will be in Phoenixville, Pa., six churches uniting. January, at Fitchburg, Mass., all the Evangelical churches of the city uniting. In February they go to Somerville, Mass., five churches uniting.

Major Dixon C. Williams has just closed a series of meetings in Columbia, Tenn. For four weeks, day and night, the church and tent were the points of interest. The early morning air was filled with the music of church bell and songs of God's children worshipping in his holy temple; prayer and praise were wafted to the chambers of those who slept; God was greatly glorified when a thousand or more persons from every denomination in the place, of the town's very best men and women and hundreds of others seeking the way of life, were long before the hour of worship, seeking seats in the church or tent, which were connected. Over two hundred souls professed faith in Christ; the majority of whom have already united with some one of the churches in the town or in the country. Never before in the history of this town has an occasion so remarkable as this been known.

THANKSGIVING DAY.

A PROCLAMATION ISSUED BY THE PRESIDENT.

WASHINGTON, November 1.—The following Thanksgiving proclamation was issued by the President this evening:

A highly favored people, mindful of their dependence on the bounty of Divine providence, should seek a fitting occasion to testify their gratitude and ascribe praise to Him who is the author of their many blessings. It behooves them to look back with thankful hearts over the past year, and bless God for his infinite mercy in vouchsafing to our land enduring peace, our people freedom from pestilence and famine, our husbandmen abundant harvest, and to them that labor recompense for their toil.

Now, therefore, I, Benjamin Harrison, President of the United States of America, do earnestly recommend Thursday, the twenty-eighth day of this present month of November to be set apart as a day of national thanksgiving and prayer, and the people of our country, ceasing from the cares and labors of their working day, shall assemble in their respective places of worship and give thanks to God who has prospered us on our way, and made our paths the paths of peace, beseeching him to bless the day to our present and future good, making it truly one of thanksgiving for each reunited home circle as for the nation at large.

MARRIED.

KALBER—CURRIE.—At the residence of the bride's parents, Rio Vista, Cal., October 29, 1889, by Rev. G. M. Dexter, Frederick J. Kalber to Jennie G. Currie, both of Rio Vista.

DIED.

BRYANT.—In this city, November 5, Susan F. Bryant, sister of Mrs. Henry G. Elliott, and niece of Ira P. Rankin.

Funeral at 725 Geary street, Friday, at 2 P. M.

SUNDAY-SCHOOL LESSON, NOV. 10.

II SAM. 28: 1-7.

By Rev. W. H. Scudder.

DAVID'S LAST WORDS.

The brief glimpse we have had of David in these lessons has given very little time for us to see the eventful period of which David is the centre. We have really been passing through one of the world epochs, and a very important one both for the Church and the world. We come now to the last words of this man; and though we are tempted to pause and take a rapid review of his career and character, we must resist our inclination and leave that to the individual teacher, while we proceed to draw very briefly some of the homiletic lessons from David's last words:

I. There is a rapid review of his career in four sentences. The pivot on which they all swing is the guiding power of God. He selects four prominent peaks on the landscape of his life, and from them looks down the road that he traveled—a winding, tortuous path. First, he cannot forget that dear home in which he received his early impressions, and the religious training that was his safeguard throughout his journey. Had Jesse lived till this time, he might, perhaps, have shed tears of joy. For what if his son were the crown, and cast it aside only to enter eternity without a hope in the Saviour of the world? But now, it was all right. David had made use of his father's precepts to good advantage. Many a humble household has more to be thankful for in the other world than those who have had their good things in this life. Then David's mind reverts to his coronation, another of the prominent events in his life. As he passed from private to public life, he must have reviewed those singular experiences in which Saul had figured so largely, and have seen the hand of Providence in his miraculous escapes and his severe trials. Then follows his accession to the government of the united people, and as his eye swiftly runs down that path he might well be astonished at the remarkable twists and turns, its precipitous sides, its sudden ascents and descents, its seeming blind corners, and its ever-opening avenue. Finally, as though he could hold in no longer that nature with which he had been endowed, whereby he had most glorified his Father above, he gives himself the name by which he is best known to all that have heard and read the Scriptures—"The sweet psalmist of Israel," yes, of the whole Israel of God from that time. How strange it must have seemed, now that it was all over! It reminds one of that myth in classic lore, where the guiding thread was held in the hand of the warrior traversed the mazes of the Grecian labyrinth to slay the monster that occupied its centre, and safely found his way back after accomplishing the feat. David had a peculiarly difficult operation in trying to conquer that monster, self; and had it not been for the thread of faith, attached to himself in the contest, and in the safe-keeping of the invisible but loving Friend, on the other side, he would have never threaded the intricate ways, nor conquered in so unequal a contest. These points, illustrated from the ripe experience of a godly teacher's life, would doubtless interest and instruct those who are just entering their journey.

II. But we must hasten and follow the aged king as he takes a step upward. He naturally passes to thought of what he had been to the world in which he had played so important a part. Now, if we take into consideration the welding together of the nation, the safe conduct of the state through the tremendous strains of David's career, we might have thought that there was a great deal of room for recapitulation in favor of self. But not a word of all this. Again, as his thought hurries over all the possible methods of good that he had done, he selected that which is most permanent in its effects. He had been honored with the agency of giving to the world more of the Spirit of God (v. 2). We need not but hint at the line of practical thought for ourselves as teachers and as individuals. Gather up the factors in this life, and see if there could be anything more frail, more uncouth, more unlikely to be employed by the Spirit of God as a channel of communication between himself and the world; and yet how that Spirit used this very individual to spread Himself abroad to the world, even to this day! Can we be thus used?

III. In this frame of mind this man of God looks into the future. He had not built wholly for the present. The temple, and its ministry and service, the establishment of the religion of the true God, and the enlargement of the kingdom of that God who chose him as His instrument, become his theme; and as he thinks, he rises into a vision whereby he discerns the outcome. Three things are here seen:

1. Its coming is to be gradual (v. 4) as the morning light. The Sun of Righteousness was far down on the eastern horizon in David's time; the first rays had scarce manifested themselves. Take courage, ye that think that the world is not to be the dwelling-place of the King of kings. Contrast that time with ours, and think what it will be when a little higher that Sun shall climb into the zenith, for it doth not yet shine in all its glory. I cannot forbear quoting the beautiful words of Dr. R. S. Storrs in this matter: "I know the obstacles, but I know the power behind as well. I do not see success as yet, but I know that it is coming. So I do not see

the cathedral as yet, when I go into the confused quarry yard and see there the half wrought stones, the clumsy blocks that are by and by to be decorated capitals; but when at last they are finished in form and brought together, the mighty building rises in the air, an ever-during psalm in rock. I do not see the picture yet when I look upon the palette with its blotches and stains and lumps of color; by and by, when the skillful brush of the painter has distributed those colors, I see the radiant beauty of the madonna, the pathos of the Magdalen; I see the beauty of the landscape spread out upon the canvas, with meadow and hill and winding stream, and the splendor of the sunset crowning the whole. I do not see the perfect kingdom of God upon the earth, but I see the colors which are to blend in it. I see the already half-chiseled rock out of which it shall be wrought; and I am not going to despond now, when so much has already been accomplished."

2. It is sure to come. God has established it in a covenant, and man has somewhat, yet not all, to do with that covenant. For the latest form of that covenant was between God and Christ Jesus, our all-powerful Lord, and when the powers of evil seem to be most triumphant, then will He come to show forth His majesty and fill the earth with His glory.

3. It will be a kingdom of righteousness. The wicked will be cast out as men cast thorns out of their gardens, and though it take some care in handling they will be piled together as brambles and consumed with fire. Where shall we and our scholars be at that time?

PLYMOUTH CHURCH.

CHRISTIAN ENDEAVOR

Prayer-meeting Topic for Week Beginning November 17, 1889.

BY REV. DR. W. D. WILLIAMS.

Subject—Forgiveness. (Rom. iv. 1-9.)

Other References—I Kings viii: 30-39; II Chron. vii: 14; Ps. cxxxii: 1; lxxxv: 2; Isa. xxxiii: 24; Matt. ix: 1-2; Luke vii: 48-50; vi: 37-38; Acts viii: 22; Eph. iv: 32; Col. iii: 13-14; I John ii: 12.

The National Society designated the fourth chapter entire as containing the subject. We have taken the liberty of selecting only nine verses.

"Forgiveness!" This was a deeply rooted revelation in the soul of Paul. As Saul, he had been a great sinner. Well might he write, "Great is the mystery of godliness." But did Paul, or shall we, on that account, reject the mystery of mercy? Does any one find fault with a well because it is deep, or refuse its pure crystal contents because he cannot exhaust it? Or will any one abandon the spring because he hasn't chain enough to reach bottom? Our denominational bucket cannot exhaust, and our denominational thought cannot measure the full meaning of "forgiveness." We are liable to suffer much from an under estimate of God's mercy.

"Forgiveness!" It saved David from apostasy, it lifted denying Peter to confess, and it restored the prodigal to his father's house. The lack of this precious conviction is the loss of the soul's sheet-anchor. Forgiveness of sins is a universal need. But for practical purposes, it is useless unless it can reach those who need it. Gold in the bank, or even knowledge that it is there, is of little value unless it can be used to meet our wants. Medicine in the store will do us little good. The cry of every soul should be, "Lord have mercy upon us." This cry, as millions can testify, never goes unanswered.

"FORGIVEN" SUGGESTS:

1. God's readiness to forgive. More heresy is lived than is written or believed. Many hesitate to venture upon God's readiness to forgive. They regard man as climbing up to heaven, as paying God for pardon; whereas it is God reaching down his hand to raise man up. Only a few years ago a pastor found, in one of his parish tours, a young woman about 20 years of age, living in sin. He soon learned her history. She had left her home some months before, had fallen into evil ways, and ever since had been sinking lower and lower in guilt. "Oh," she exclaimed, with bitter grief, "that I were at home once more! But my father will not receive me. I am sure he will not. He cannot love me now. He will never forgive me. I am confident he must always hate and despise me. I have lost his affection forever." "Have you ever tried him?" inquired the minister. "No; I dare not." "Does your father know where you are?" "No, sir." "Then I will write to him at once." "It is of no use, sir—no use." A letter was written and well prayed over. By return mail an answer came. The minister rejoiced, the wanderer wept. "Immediate" was written large on the envelope, and "ready to forgive" was the burden of the letter. Said the father, "I have longed to know where my wanderer was. Let her come back at once. I will forgive all, and love her still." It was once the experience of many who are now rejoicing in pardon—

"I did not love my Father's voice; I would not be controlled."

2. Unmerited blessing. Indeed, we could not be forgiven unless it came without merit. Only the self-righteous are self-made.

3. The joy of reconciliation. A great, silent, invisible blessing entered the soul in an hour, or in a moment, and created a changeless kingdom, as real as if it had taken the lifetime of a Pharaoh

to build it. This invisible blessing, known at first only to its recipient, is soon discerned, in its transforming effects, by others. The soul is glad, and joy is proof of pardon.

"Oh, for a trumpet voice
On all the world to call,
To bid their hearts rejoice
In Him who died for all!"

4. The duty of the "forgiveness." It is a common evil to praise, more than to practice, forgiveness. Many who have withstood the frowns of the world have been poisoned to open enmity by rancor in the soul. The unforgiving are witnesses daily against themselves. "Forgive and ye shall be forgiven." Write benefits in granite, but inscribe injuries in sand; "For who the race of men doth love Loves also Him above."

5. The exaltation of man. There is a legend that the fragrant, blossoming geranium was only a common mallow plant until Mohammed, in passing one, touched it with his hand. This serves, at least, to illustrate what is true in the gospel. God, for Christ's sake, cheerfully forgives the penitent sinner. He, in turn, is filled with deep love for Christ. He exhibits thorough consecration to his service; but, above all else, he becomes attractive with divine kindness of word and of character and of disposition. He is in that exalted state of mind which acts upon the distressed and dejected as showers upon violets and goldenrod. He carries blessings, of which he is as unconscious as a San Joaquin vineyard of its own beauty and fruitfulness. Love is the fruit and proof of salvation, but forgiveness is its fragrant blossom.

Unconditional and unreserved forgiveness between men appears as a necessary condition to full forgiveness with God. Christ makes the evidence of pardon to depend upon the Christian's capacity to forgive. Shall we say that we will forgive when the offender repents, and not before? Has not Christ frequently forewarned with his grace our goodness and our repentance?

"Paid is the debt, and the debtor free!
Now I ask thee, lovest thou Me?"
TULARE CITY.

THE CHRISTIAN ENDEAVOR MOVEMENT.

The State Christian Endeavor Conventions, held in October of this year, have been larger and more enthusiastic gatherings than any similar meetings ever held. In one week State Conventions were held in New York, New Jersey, Connecticut, New Hampshire and Massachusetts. In every State audiences assembled that crowded the largest church or hall in the city where the meeting was held, and without exception the Societies were reported as growing more rapidly and healthily than ever before.

In New York the Secretary reported that the remarkable growth of the past has been maintained. Three years ago 90 Societies, with 1,400 members, were reported; now there are 1,500 Societies and 80,000 members. In this State the Presbyterians lead with 355 Societies; the Baptists come next with 252, and the Methodists next with 211 Societies. Rev. H. H. Stebbins, D.D., of Rochester has been the efficient President for the past year.

In Massachusetts 760 Societies, with 60,000 members, were reported, and 1,200 delegates were present at the convention at Fitchburg. Rev. C. P. Mills of Newburyport, in whose church the second Society in the country was established, was chosen President of the Union for the coming year. The Connecticut Convention held its sessions in the New Haven Armory, in which 3,000 chairs were placed, all of which were filled. In this State the Local Union idea has been wisely and vigorously pushed, and the work is in excellent condition in all parts of the State.

The New Jersey Societies received much stimulus from the National Convention at Philadelphia, which was attended by many of the young people from this State. The number of Societies has very largely increased during the year.

The Trustees of the United Society have agreed to recommend to the local Societies an additional clause in the first part of the pledge, by which the active members shall promise to attend not only the Young People's Meeting, but with the same fidelity the regular Sunday and midweek services of their own churches, "unless detained by some reason which they can conscientiously give to their Master." No Society, of course, is compelled to adopt any form of words, but this pledge clearly shows the tendency and spirit of the movement to exalt in every way loyalty to the particular local church to which the young person may belong.

W. C. T. U., SAN JOSE.—At the regular monthly meeting of the San Jose W. C. T. U., held October 24th, the question of woman's suffrage was brought up and eloquently advocated by Mrs. C. J. Churchill; in closing Mrs. Churchill made a motion "that a franchise committee be appointed to use its efforts in the furtherance of the desired end, the committee to be on the same footing as the other committees." The motion was seconded, and after a short prayer the vote was taken. The motion was defeated by a vote of twenty-six against fourteen.

The Committee of the Massachusetts General Association, to whom was referred the matter of a new basis of representation, reported at the late meeting a change from the present method to direct representation.

Publishers' Department

Entered at the Postoffice at San Francisco as second-class matter.

The date against your name on the label of your paper shows to what time your subscription is paid.

The subscription Price of THE PACIFIC is \$2.50 in advance—which includes the payment of the postage by us.

THE PACIFIC will be sent free for one year to any person sending the names of three new subscribers, with the money.

Any old subscriber sending the name of one new subscriber, with \$2.50, can have his own paper another year for \$1.75.

PIANOS AND ORGANS

Are sold by Kohler & Chase of San Francisco for cash, or on the installment plan, and at bottom prices. This is the oldest and largest piano and music house on the Coast, having connection in Los Angeles, California; in Portland, Oregon; and Helena, Montana, besides small agencies all over the Pacific States. They handle all grades of instruments, from the Decker Bros.—the artists' piano—down to the cheapest, well-made Bonheur piano. Don't buy any musical instruments without writing this firm or visiting their warehouses, 137 and 139 Post street, San Francisco.

WE CAUTION ALL AGAINST THEM. The success and merit of Ely's Cream Balm—a real cure for catarrh, hay fever and cold in the head—has induced many to place catarrh medicines bearing some resemblance in appearance, style or name upon the market, in order to trade upon the reputation of Ely's Cream Balm. Price 50 cents.

Is it economy to save a few cents buying a cheap soap or strong washing-powder, and lose dollars in ruined clothes? If not, use Dobbins' Electric Soap, white as snow, and as pure. Ask your grocer for it.

To oblige a good deacon who makes it, and our friends and the churches who need it, we keep in THE PACIFIC office excellent unfermented wine. Price, 75 cents per bottle.

Canopy-top, jump-seat buggy, with horse and harness, suitable for a family, for sale. Address Rev. H. H. Wikoff, 1908 1/2 Mason street, San Francisco.

Wanted, by a teacher from the East, a position in a private school, or in one or more families. Address "A," PACIFIC Office.

If your hair is turning gray, restore to it the hue of youth by the use of Ayer's Hair Vigor. The best hair preservative.

All infections of the blood are removed by Ayer's Sarsaparilla. Sold by all druggists.

Beecham's Pills cure bilious and nervous ills.

THE GREAT MEDICINE!

GERM, BACTERIA & FUNGUS DESTROYER

WM. RADAM'S MICROBE KILLER

CURES ALL DISEASES

In the World!

WM. RADAM'S Microbe Killer

The New Remedy, which is CURING THE PEOPLE heretofore considered past relief. Only One Cause for all Diseases—namely:

MICROBES.

Only one Medicine to cure all diseases, because it kills and removes the cause.

This Truth is Proven by Actual Tests. Send for book giving full information.

RADAM MICROBE KILLER CO., 1332 Market St., San Francisco. Opposite Odd Fellows' Hall.

CAUTION.—Several counterfeiters are already out. Buy only WM. RADAM'S, bearing the above TRADE MARK.

Watches Cleaned, \$1.00. Glasses, 10 cts. All work guaranteed. W. A. HAMMOND, No. 4 Sixth Street. Established in S. F. for Fifteen Years.

IMPURE BLOOD

causes Cough, Consumption, Rheumatism, Pain and many other diseases. The remarkable cures of these ills by RADAM'S MICROBE KILLER show how effectively it purifies the blood. Take in time. 50c & \$1. at Druggists.

HINDERCOBNS.

The only sure cure for Gout. How all pain, Enlargement of the foot, 15c. at Druggists, Hiscox & Co., N. Y.

Get Your Tableware and Houseware Plated.

Every description of TABLE-WARE, SPOONS, FORKS, KNIVES, CASTERS, TEA-SETS, TRAYS, PITCHERS, GRATE-FIXTURES, DOOR-PLATES, and all kinds of HOUSE FIXTURES, WATCHES, and JEWELRY plated at the

653 and 655 MISSION STREET.

E. G. Denniston, Proprietor.

Get New Montgomery and Third Sts., S. F.

Old work finished equal to new.

ROYAL BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low-test, short-weight adulterated phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall st., New York.

BOOK CASES AND BOOK SHELVES

We have over an hundred different book-cases displayed in our warehouses. All sizes, all woods, well made and finished; prices very moderate.

CALIFORNIA FURNITURE COMPANY, Starr King Building, 117 to 123 Geary St., San Francisco

PEOPLES HOME SAVINGS BANK

JAS. K. WILSON, Cashier. COLUMBUS WATERHOUSE, President.

805 Market Street, cor. 4th St. IN FLOOD BUILDING. San Francisco, California.

GUARANTEE CAPITAL, \$300,000

Deposits from any part of the Pacific Coast States may be sent by registered letter, post office money order, bank draft or express. The People's Home Savings Bank has exceptional facilities for safe, profitable and satisfactory investment of funds at good rates of interest.

HUTCHINSON'S GLOVES ARE THE BEST.

Made with care from selected skins and warranted. Those wanting serviceable gloves and to learn how to get them and save money, send stamp to the manufacturer for the book "About Gloves." It will interest you. Established 1854. Will send a good glove measure with book to those who mention this paper. John C. Hutchinson, Johnston, N. Y.

BEECHAM'S PILLS (THE GREAT ENGLISH REMEDY.)

Cure BILIOUS and NERVOUS ILLS. 25cts. a Box. OF ALL DRUGGISTS.

ROYAL BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low-test, short-weight adulterated phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall st., New York.

BOOK CASES AND BOOK SHELVES

We have over an hundred different book-cases displayed in our warehouses. All sizes, all woods, well made and finished; prices very moderate.

CALIFORNIA FURNITURE COMPANY, Starr King Building, 117 to 123 Geary St., San Francisco

PEOPLES HOME SAVINGS BANK

JAS. K. WILSON, Cashier. COLUMBUS WATERHOUSE, President.

805 Market Street, cor. 4th St. IN FLOOD BUILDING. San Francisco, California.

GUARANTEE CAPITAL, \$300,000

Deposits from any part of the Pacific Coast States may be sent by registered letter, post office money order, bank draft or express. The People's Home Savings Bank has exceptional facilities for safe, profitable and satisfactory investment of funds at good rates of interest.

HUTCHINSON'S GLOVES ARE THE BEST.

Made with care from selected skins and warranted. Those wanting serviceable gloves and to learn how to get them and save money, send stamp to the manufacturer for the book "About Gloves." It will interest you. Established 1854. Will send a good glove measure with book to those who mention this paper. John C. Hutchinson, Johnston, N. Y.

BEECHAM'S PILLS (THE GREAT ENGLISH REMEDY.)

Cure BILIOUS and NERVOUS ILLS. 25cts. a Box. OF ALL DRUGGISTS.

MOST IMPORTANT TO FAMILIES

Get Your Tableware and Houseware Plated.

Every description of TABLE-WARE, SPOONS, FORKS, KNIVES, CASTERS, TEA-SETS, TRAYS, PITCHERS, GRATE-FIXTURES, DOOR-PLATES, and all kinds of HOUSE FIXTURES, WATCHES, and JEWELRY plated at the

653 and 655 MISSION STREET.

E. G. Denniston, Proprietor.

Get New Montgomery and Third Sts., S. F.

Old work finished equal to new.